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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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A. STEWART WOODBURNE, Editor.
RITTENHOUSE NEISSER, Business Manager.

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THE CROZER QUARTERLY

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THEOLOGY AND THE PREACHER

President MILTON G. EVANS
Crozer Theological Seminary

THEOLOGY is reflection on religious experiences, whether they be few or many, simple or complex, individual or social. The number and variety of experiences give the material for reflection. The amount of material varies for each, since cultural opportunities vary. Accordingly, the material for a technically educated theologian today is the accumulated results of investigation into the facts of the physical universe, resulting in all our empirical sciences; of investigation into the facts disclosed by the study of man in his psychical life, resulting in psychology and ethics and metaphysics; of investigation into human interrelations from hypothetical primitive man to present-day civilization, resulting in all the anthropological and social sciences; and reflection on all these data resulting in philosophy, whether its name be idealism or realism, or a modification of either. Evidently on these terms the ideal theologian is yet to be born; but so is the ideal botanist, or biologist, or psychologist, or philosopher. No man has yet had the requisite moral and intellectual qualifications to be an authoritative scientist or theologian. But the technical theologian must make the attempt to become acquainted with all knowledge, since he claims to interpret the total of human experience in terms of God.

It is such an interpretation that Christian teaching implies. For Christianity has its theology, or doctrine of God, and this

doctrine is theistic in the strictest sense of the word. In their early years Christian preachers accept beliefs credulously, as they accept the existence of parents and of the objective world. Both are inadequately apprehended at first, for they are accepted on the authority of social tradition, whether family, tribal, national, or racial. But as knowledge of parents and of society and of the universe has enlarged, faith conceived as credulity is shaken by increasing human capacities for wonder and curiosity and rational understanding, and satisfying answers are sought for questions that were not raised in the period of credulity. In the course of acquiring knowledge, the inquiring preacher is met by baffling questions; and to his dismay he finds that from those of whom he had a right to demand help, he has received a blow. He asks for bread, and he is given a stone; an egg, and he is given a scorpion. Growing knowledge by method of inquiry has given him a conception of a world of order and of sequences which has destroyed his prior beliefs in divinely authorized revelations and in special divine interventions in the natural order. On the other hand, he has been acquiring fresh evidences of his own inherent worth, of his own helplessness in the moral sphere, of his own dependence upon a power not himself that makes for moral achievement and spiritual freedom. Endeavoring to find an answer to the problems presented, he has read the story of Christian thinking and has discovered that others have had his own experiences. They have been as perplexed as he. In reading certain chapters in his history of thinking, he has found that some of his predecessors have attempted solutions that issue either in denial or affirmation of the reality of the universe or of God. Neither conclusion satisfies, for the cosmos presses upon him tormentingly and as a Christian, God (Theos) is equally tormenting. Both are ceaselessly hurling questions at him with the persistence of a prosecuting attorney demanding the truth, the whole truth, and nothing but the truth. Upon reading other chapters of his history, he has discovered that instead of trying

to understand the problems, the perplexed have arrayed themselves in opposing camps, and have raised standards upon which were emblazoned the battle-cries, "Science" and "Religion," as though human nature is at warfare with itself. These are tragic chapters in Christian history. And the senile Christianity of the fifteenth century cannot escape the charge of imbecility and incompetency, to say the least that may be truthfully said. Overweighted with the ideas of institutionalism and credal dogmatism its impedimenta forbade conquests in the new territories of learning opened by the Renaissance. When we recall that Luther denounced Copernicus as "an upstart astrologer who dared to set his own authority above that of Holy Scripture"; and that Calvin asked, "Who will venture to place the authority of Copernicus above that of Holy Scripture?", it is no wonder that some historians question seriously whether the German Reformation was advantageous for modern civilization.[1] But there is no reason to throw out the baby with the bath. We wish only that theologians had not chosen the wrong camp in the unwarranted warfare, and had remembered the words of Leonardo da Vinci: "Let bigots talk and heed them not. The study of nature is well-pleasing to God, and is akin to prayer. Learning the laws of nature, we magnify the first Inventor, the Designer of the world; and we learn to love him, for the great love of God results from great knowledge. Who knows little, loves little. If you love the Creator for the favors you expect of him, and not for his most high goodness and strength, wherein do you excel the dog, who licks his master's hand in the hope of dainties? But reflect how that worthy beast, the dog, would adore his master if he could comprehend his reason and his soul." [2] Commenting on this passage the Dean of Saint Paul's remarks: "Whether our dogs would respect us more, if they knew us better, may be seriously doubted." If da Vinci rather than the Catholics and

[1] Cf. W. R. Inge, *The Church and the World*, Longmans, Green and Co., Ltd., Pp. 154f.
[2] Quoted by W. R. Inge, *The Church and the World*, pp. 201f.

the Reformers had been the creators of Post-Reformation learning, Christendom would have been spared the intellectual and moral havoc of fratricidal strife between science and religion. They are twin brothers nourished in the womb of primitive culture, and at birth neither should have gripped the heel of the other to impede normal growth toward adult life.

The Christian, more perplexed because of his search for help, turns to more recent chapters in his history. He now finds that both combatants are weary. They have exhausted their resources. They know not whence to seek recruits or supplies. They sign a truce. They meet on supposedly neutral territory. They sign a treaty of peace on the terms that each has been a fool. They thought they were battling in the same world. But they conclude that they were mistaken. They agree to a delimitation of territory. They solemnly avow that science and religion cannot be at warfare, because they are on planes that do not intersect. Facing each other in battle array, they draw a line between them, and agree henceforth that each keep to his own side. And so each moved on. They called it peace, but it was not even an armistice. They were too close together; they were within hearing distance. Human nature being what it is, there was nothing to prevent the erstwhile enemies grinning and making faces at each other. Occasionally a sniper fired a shot or threw a bomb across the line. It could not be otherwise. There can be no permanent peace when experience is thus artificially bisected, natural and supernatural, reality and appearance, the knowable and the unknowable, the relative and the absolute, fact and value. No; the war is still on, if delimitation of territory within the field of experience is the condition of permanent peace.[3] And a mind demanding unity will not consent to delimitation of territory.

Although the inquisitive Christian may have acquired no positive aid from reading his predecessors' reflections, his time has not been wasted. He has learned that his world is one

[3] *Ibid.*, pp. 142f.

world, and that he must give a rational account of it; and that most of the terms men use, such as the Absolute, the Unknowable, the Ultimate Reality, like Banquo's ghost, will not down. He has learned, too, that these terms coined by the philosopher, stand for an Ultimate Good conceived by the Christian theologian as God. What all Christians professedly believe about God is found in the words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." What those words picture is certainly nothing below personality, and equally certain nothing above and beyond personality except in degree. Such was the God the earliest Christian worshipers adored: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight." Such an One the earliest Christian metaphysicians postulated as the transcendent and immanent and instrumental ground of the universe. "One God and Father of all, who is over all, and through all, and in all." "For of him and through him, are all things." The Christian preacher, then, does not use theology. His theology uses him. This has always been the fact in Christian thinking. It is equally a fact in all thinking. Every philosopher is mastered by his conviction, however derived. He uses his material to illustrate his thesis. He may call it "proving," but he is giving reasons for his conclusions. This is especially so if he be a preacher, whether of science or of theory of government or of theology.

To repeat, the preacher, if he be a preacher, that is, a herald, does not use theology; it uses him. Hence, he does not use the materials of theology to *prove* the existence and providential guidance of God. He is so sure of these facts that he uses his materials for purposes of illustration, not for proofs. Just because he is a preacher, he is an artist, not a scientist; a poet, not a mathematician. George MacDonald knew enough

about physiology to know how babies come to homes, and he knew enough about parenthood to write:

Where did you come from, baby dear?
Out of the everywhere into here.
How did they all just come to be you?
God thought about me, and so I grew.
But how did you come to us, you dear?
God thought about you, and so I am here.

Browning was not ignorant of astronomy, and did not deny anything that an astronomical physicist might say about Saturn, but when he saw that planet, he did not seek the observatory to look through a telescope, but sat at his desk, and wrote:

All that I know
Of a certain star
Is, it can throw
(Like the angled spar)
Now a dart of red,
Now a dart of blue;
Till my friends have said
They would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower, hangs furled;
They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me, therefore I love it.

The phenomenon known as the conjunction of Jupiter and Venus has had great value in mathematical astronomy. Hundreds of thousands of dollars have been spent in preparation to observe it; and months of time spent in calculating results of observation. William Cullen Bryant had no objection to the spending of money, and the use of time for such purposes, and probably thoroughly appreciated the astronomer's intelligible behavior, but the conjunction of the two planets prompted these lines, the behavior of a poet:

I would not always reason. The straight path
Wearies me with the never-varying lines,
And we grow melancholy. I would make
Reason my guide, but she should sometimes sit
Patiently by the wayside, while I traced
The mazes of the pleasant wilderness
Around me. She should be my counsellor,
But not my tyrant. For the spirit needs
Impulses from a deeper source than hers,
And there are motions in the mind of man,
That she must look upon with awe. I bow
Reverently to her dictates, but not less
Hold to the fair illusions of old time—
Illusions that shed brightness over life,
And glory over Nature. Look, even now.
Where two bright planets in the twilight meet,
Upon the saffron heaven, the imperial star
Of Jove, and she that from her radiant urn
Pours forth the light of love. Let me believe
Awhile, that they are met for ends of good,
Amid the evening glory, to confer
Of men and their affairs, and to shed down
Kind influence. Lo! they brighten as we gaze,
And shake out softer fires! The great earth feels
The gladness and the quiet of the time.

None but a very prosaic man would attempt to what we call "integrate" Bryant's experience, as if he were aware of a struggle in his own soul between science and religion. To repeat, the preacher proclaims God, does not prove him; heralds God, does not vindicate him; accompanies God through nature and history and literature, does not discover him through logic whether *a priori* or *a posteriori.* The preacher acquainted with the history of science can unafraid enter any laboratory and talk with God as the Friend who prepared the laboratory. He can the more readily do this, since philosophers now are almost unanimous in declaring the purposive character of the universe. To be sure, after Darwin's epoch-making book, *The Origin of Species,* some inferred that purposiveness could

no longer be intelligently asserted. But Darwin himself did not so believe. In a letter written to Professor Asa Gray, in 1860, he says: "I am inclined to look at everything as resulting from designed laws with the details left to the working out of what we call chance." But the doctrine of chance cannot live in an atmosphere of science. To the scientist it is simply the name for a cause not yet discovered. Chance is as repugnant to a scientist as is miracle. The enthronement of the idea of law has banished both chance and miracle from the domain of philosophy, and has made it possible to conceive the universe as an intelligible cosmos—as a machine, if you will.

Copernican astronomy asserts the truth of Plato's oft-quoted phrase, "God geometrizes," and reduces the strange and seeming irregularity of the heavenly bodies to a beautiful simplicity. The Ptolemaic astronomy had become so overweighted by its own complexity, that King Alphonso X of Castile is credited with the remark: "If God had consulted me at the creation, the universe would have been on a better and simpler plan."

About the beginning of the sixteenth century Copernicus took the hints of the few Greek thinkers who suggested that the solar system is heliocentric, not geocentric. He published his conclusions in 1543. While simplifying the movements of the heavenly bodies, he retained the theory of epicycles to account for some irregularities. About 1609 the telescope was invented, and by its use Galileo, in 1610, discovered the moons of Jupiter, and also the fact that Venus presented phases like those of the moon, and that sometimes its phases were gibbous. These discoveries proved the truth of the Copernican theory that the earth is not the center of the solar system. But Copernicus still believed that the heavenly bodies moved in circular orbits, and Tycho Brahe and Kepler began their observations of Mars with this theory, but could not explain the various positions of the planets. After repeated conjectures, Kepler imagined that an ellipse, rather than a circle, might solve the problem. In

1609, he announced his two laws, first that the orbit of a planet is an ellipse with the sun at one of the foci; second, that the radius vector describes equal areas in equal times. In 1619 he announced his third law, that the squares of the periodic times of the planets are proportional to the cubes of their mean distance from the sun. Thus, the two remaining postulates of the old Ptolemaic astronomy were discredited, and many irregularities removed. Even so, the conception was wholly mathematical. In 1686 and 1687 Newton published his celebrated work in which he showed that Kepler's three laws followed inevitably on the hypothesis that planets are attracted to the sun by a force whose intensity varies inversely with the square of the distances. Years before he had been speculating on the cause that made heavy unsupported bodies fall to the ground. He conjectured that the same cause that makes an apple fall pulls the moon to the earth. By experiment he discovered how far a body near the earth falls in a second. He knew that the moon was distant from the earth about thirty times the earth's diameter. He knew that the moon starting from any point in its orbit ought to move in the direction of a tangent unless some force drew it to the earth. On these premises he calculated that the moon ought to fall a little more than fifteen feet in one minute. He then studied the actual position of the moon and found that it had fallen only thirteen feet. This was close, but not close enough for the facts. Newton waited. In 1667-1670 the French scientist Picard made a more accurate survey of the meridian arc, and found that the earth's diameter is about one thousand miles longer than Newton had supposed.[4] This new measurement of course increased the dimension of the moon's orbit. Using Picard's new figures in his calculations, he reviewed his prior work, and found that the distance between the orbit and its tangent corresponded with his theory. Newton's generalizations were mathematical and mechanical. Some theologians

[4] Cf. *Christian Faith in an Age of Science,* William North Rice. A. C. Armstrong & Son, New York. 1903. Pp. 32f.

detected atheism, and charged him with making a mathematical formula rather than God the creator of the universe. Indeed, Lalande's (1732-1807) remark, that he had swept the entire universe with his telescope and found no God, gave ground for nervous theologians to cloak their own ignorance by the easy expedient of calling names. If, however, Lalande found no God, he found vastness and unity; he found regularity and uniformity; he found differential calculus. He found a most intricate machine whose parts are adjusted with exactness, and whose movements are regulated with precision. If Lalande found no God by his telescope, God had found Kepler earlier in life, and they were together in Kepler's work when he exclaimed, "O God, I think thy thoughts after thee!" Kepler's theology was using him in handling scientific facts, but that did not impair his efficiency as an astronomer.

Physics furnishes data to illustrate the power and wisdom of God. In 1690 Huyghens suggested, in opposition to Newton's corpuscular theory, that light is an undulation of ether waves. In 1815 Fresnel by mathematical calculation showed that the undulatory theory accounts for polarization and double refraction; and predicted the hitherto unobserved facts of internal conical refraction. Later experiments justified Fresnel's prediction. In 1850, Foucault showed that light moves more swiftly in air than in water, demonstrating the falsity of the corpuscular theory maintained by Newton. On the undulatory theory the phenomena presented by light are expressed in mathematical terms. Olaus Römer discovered that light travels in time. He measured its velocity in terms of miles per second. Light moves in straight lines. When a ray of light strikes a smooth surface obliquely, the angle of reflection is equal to the angle of incidence. The intensity of light diminishes as the square of the distance, hence it can be measured. In passing from a denser to a rarer medium, the sine of the angle of incidence divided by the angle of refraction is a constant quantity. Mathematics reigns everywhere.

The color of light is determined solely by its wave length. For example, the limit of visibility of red is eight thousand Ångstrom units; the limit of visibility of violet is four thousand Ångstrom units; between these two extremes each color has its own characteristic number. Further, each color has a different refractive index. That is, a ray of white light passing through a prism is broken into seven colors, each bent in a different measure toward the perpendicular. The light of sodium flame is yellow; that of lithium is red; that of thallium is green; that of indium is blue. So characteristic is the spectrum of each substance, that the element helium was discovered in the sun before rocks containing it were found on the earth.

Again, non-luminous bodies are visible because they absorb some colors and reflect others. Their color depends on the colors absorbed. White objects are white because they reflect all the colors; black objects are black because they absorb all. The chlorophyl of plants absorbs part of the red and most of the violet, the result is green, and the various shades of green depend on the proportion of red and violet absorbed. Again, an object loses its color when the light ray shining on it does not contain that color. For example, the yellow flame of sodium does not contain red, so that if rays of that flame be thrown on red paper, the yellow is absorbed, and the red paper becomes black. There are no red rays to be reflected. If, then, the sun were only a burning globe of sodium, there would be only two colors on earth. Those objects would be yellow which reflect the yellow; those black which absorb it. But since sunlight has all the colors of the spectrum, and each particle of matter has the property of absorbing its own quota of ether waves and reflecting others, we have all the varieties of colors seen in sky and sea and land. All this is done with mathematical precision.[5]

Now the perfection of a machine lies in its simplicity, in its smooth and effective action, and in adaptation to ends

[5] Cf. W. Profit, M. A., *The Creation of Matter*, Chapter I. T. & T. Clark, Edinburgh, 1903.

sought. We may well marvel at the present-day illumination of our great cities through electrical appliances, but reflect upon the illumination of the universe, with its attendant variety of color. With what ease and smoothness and simplicity is the work achieved! Ether is a medium in which we have "the maximum of forward velocity with the minimum of forward force." [6] The waves move in straight lines with incredible yet measurable velocity; each point of ether vibrates transversely a specified number of times per second; the number of vibrations determines each color of the spectrum; the vibrations are so adjusted to each substance as to be reflected, refracted, scattered, or absorbed with mathematical precision. By these simple contrivances a thousand men and women and children look out over the same landscape and see herds of cattle of many colors and flocks of birds of a hundred hues; behold varied shades of green in meadow and hillside and stream. Each object seen arrests for a fraction of a second countless ether waves impinging upon it, and in that fraction has absorbed some vibrations, and signaled to every eye the message, "I am a buttercup deep-set with yellow"; "I am a violet blue tinted with white"; "I am a clover blossom blushing red." With what ease and perfection this machine does its stupendous work! For us it is easy to press a button or turn a switch and flood a great city with light and color. To an ancient observer of the illuminated universe it seemed just as easy to do it by a word, and so accounted for the fact by asserting the activity of God. "And God said, Let there be light; and there was light."

Another illustration may be secured from physiological chemistry. The exact nature of heat was not determined until 1843 when Joule found that the amount of heat necessary to raise the temperature of a pound of water one degree Fahrenheit is equal to the mechanical work of lifting a pound 772 feet high. Thus was established a definite quantitative relation between heat and mechanical motion. It was not long before

[6] Cf. *Christian Faith in an Age of Science.* P. 38.

the doctrine of convertibility of energy was announced. As soon as this generalization was accepted Mayer began to investigate the nature of energy manifested in living bodies. In an obscure German periodical he published an article maintaining that the energy manifested in plants and animals is derived from chemical changes in the food eaten. The publications of Helmholtz in 1847, of William B. Carpenter, in 1850, and of Joseph LeConte, in 1859, led to the truth of physiological botany that the growth of plants is due to the energy of the sun. It follows, that if the vegetable tissue containing the stored-up carbon is eaten by animals, the heat and motion of animals are due to the oxidation of the carbon eaten. Scientists could no longer talk about a "vital force" that in a semi-miraculous way controlled animal life, to be distinguished from chemical and physical energy. The human body is a machine, not only in its physical structure of muscles, bones and ligaments, pulleys, levers and joints, but also the energy that operates the machine can be expressed in terms of mechanical equivalents. This energy is consumed in maintaining temperature at normal, replacing loss of heat by radiation and evaporation, in moving visceral organs and in external activities in exercise and work. Man's efficiency, therefore, is exactly that of a steam engine. His food is to his body what fuel is to a locomotive. But there is this difference: The carbon thrown into the fire-box of an engine produces heat only. It does not produce oil for lubrication, iron and steel and brass to replace waste in the machine. In the animal engine, however, the fuel is both the heat producer and the repairer of waste tissues everywhere in the organism. For purposes of animal food, then, the plant must store up not only carbon to produce heat, but the other chemical constituents of the human frame; and digestion must in some way liberate them so that each wasted tissue may receive its portion of nitrogen, oxygen, carbon, hydrogen, sulphur, calcium, chlorine, and phosphorus. So truly is the food related to the heat-producing and waste-repairing energy of the body,

that governments maintain bureaus whose sole aim is to discover and tabulate the chemical composition and potential energy of foods. The human body is a mechanism whose functioning is controlled by chemico-physical forces.

Prior to Darwin's *Origin of Species* Paley's watch was the standard illustration in teleology. *The Bridgewater Treatises* had demonstrated the mechanism of the organs of the body. The regulative conception in apologetic theology was the mechanical. But the application of the theory of evolution to biology occasioned the substitution of the metaphor organism for that of machine. It became " scientific " to say that the universe grew, rather than was made. But it is not enough to scan the heavens and discover geometry; to dig into the earth to show that igneous and stratified rocks, gravel deposits, alluvial plains and jagged mountain ranges are the results of nature's machinery; to find in the human eye a whole system of optics; to enter a chemical laboratory to discover that only a few elements enter into combinations to produce everything known to the senses; to discover that they combine in a numerically constant ratio, and that the same elements, when proportions are changed, destroy life or prolong it. A comprehensive view of the universe includes each and all, and when so viewed the whole is as mechanical as the parts. The organism is a machine. The growing universe grows according to laws that may be stated mathematically. Even in sociology statistics have an increasingly large place.

Suppose the universe, including amorphous gases and civilized man, be conceived as a machine, or, to change the figure, an organism, whose work or function is to produce energy out of the interaction of its parts. Suppose that this machine, or organism, was originally in the condition assumed by physicists; suppose that in its original structure internal ends were provided for; suppose that under the force of gravitation and molecular repulsion the solar system came to be what it is; suppose that through physico-chemical processes, the inorganic

became organic, the prehuman developed into the human; suppose that there was such adaptation of part to part that internal modifications would inevitably be conditioned by environment, would not this be a machine as truly as Paley's watch? The only difference is that whereas a hundred years ago men studied watches, modern scientists study the machine that makes watches. Design has been restored to the vocabulary of most philosophers, if indeed, it was ever seriously abandoned. As far back as 1874, Asa Gray wrote: "Let us recognize Darwin's great service to natural science in bringing back to it teleology, so that instead of morphology versus teleology we shall have morphology wedded to teleology." To assert purpose is to assert mind, judging from human analogy, and this is the best humans can do. And to assert mind immanent in the universe is to assert a personal God, again judging from personal analogy, and this is the best persons can do, whatever be the objections from speculative philosophy.

If Linnæus, a century ago, on seeing the unfolding of a flower, exclaimed, "I saw God in his glory passing near me, and bowed my head in worship," much more can we, knowing immeasurably more about the universe than the Hebrew preacher, ask his questions:

> "Lift up your eyes on high,
> And see who has created these?
> Who has measured the waters in the hollow of his hand,
> And meted out heaven with the span,
> And comprehended the dust of the earth in a measure,
> And weighed mountains in scales, and hills in a balance?"

We, knowing and accepting all that scientists and historical interpreters have discovered about the physical universe and human history, unhesitatingly ask the same question and expect the same answer, "An everlasting God, the Creator of the ends of the earth." God is not proved; he is proclaimed and accepted.

OBSERVATIONS ON EARLY BUDDHISM

R. C. BENSEN
Professor of Philosophy, McMaster University, Hamilton, Canada

This is a continuation of an article on "Thought-patterns in Early Hinduism," which appeared in The Crozer Quarterly, October, 1931. The position was taken that *jnana-marga* and *karma-marga* are irreconcilable pathways of salvation. They are constructed after two diverse and mutually exclusive social patterns—the life of the non-working ascetic and that of the working householder respectively. Jnana is adapted to the experience of the extreme ascetic who flees the world and turns his back upon work and society. Karma is essentially the religion of those who perform disinterestedly the duties of their caste occupations under the compulsion of the whole social order. Karma thus may be conceived as the religious rationalization of caste. Transmigration transcendentalizes karma, and is the pictorial representation of the worker's unknown future on a universal and eternal scale, after the analogy of his actual, local, temporal and known activities in his present life. The two ways—jnana and karma—can no more coalesce than can the extreme ascetic and hard-working householder find a common ground of mutual interest and satisfaction.

During the life of Gautama both jnana-marga and karma-marga were flourishing forms of Hinduism. Ascetics and non-ascetics were finding—each in his own way—what they considered to be religious values. Followers of jnana were experiencing the bliss of yoga ecstasy which they interpreted as the experience of soul-oneness with Brahman. Karma-margists were winning their highest values by performing their prescribed duties. There were many who found neither path of orthodox religion wholly satisfying. No special insight was necessary to perceive that if all Hindus embraced asceti-

cism the social order would collapse. Many of the intéllectuals possessed a strong naturalistic bias, and could not picture the ultimate after the analogy of the animistic soul of Upanishadic thought. Though not averse to the practise of yoga, they could no longer interpret the experience after the manner of jnana orthodoxy. Even Sankhyans, who believed in souls, did not claim absorption into a world-soul through yoga. As for the masses, they eschewed asceticism and its psychological and theological formulæ. Then, too, karma-marga was falling into disrepute in many quarters. While sound in its underlying karmic principle—the moral exaltation of duty—it was encumbered with a prohibitively expensive sacrifice, priestly magic, Vedic superstitions and an obsolete ceremonialism. Thinking Hindus demanded a new synthesis of religious thought.

Not even a Gautama could bridge the chasm between the extremes of world-refusal and world-acceptance. He was one among an ever-increasing number who did not regard these opposite attitudes as exhaustive of all the possible modes of living. For example, a wealthy Brahmin might cease functioning as a priest, and spend his leisure moments in religious meditation, without severing his connection with the household life. The ruling classes, whose work was done chiefly by others, had plenty of leisure on their hands, and were actually living on a plane half-way between excessive labor and escape from work. They were experiencing life's satisfactions without the necessity either of unending toil or of repudiating the family life. Even a Sudra could gain this new status by his achieving economic independence and the freedom which accrues from material prosperity. The social implication of Gautama's religious message is this, namely, there is a possible pathway of life half-way between the life of the ceaseless worker and that of the recluse who escapes absolutely the life of toil. This way may be trodden by individuals of all classes who are not too engrossed in their occupational duties to enjoy the calm of solitariness and rest from all activity. Gautama

was in no sense the discoverer of this way of living. Its natural cause is rooted in the economic and social developments of his day.

The religious teaching of Gautama is clearly an attempted mediation between the extremes of asceticism and this-worldly activity. It synthesizes jnana-marga and karma-marga orthodoxies. These mutually exclusive systems cannot be harmonized, however, unless each sacrifices some of its characteristics. Gautama took his scalpel and cut away what he thought was non-essential in both systems. When the operation was completed, Hindus were presented with a "new way" of salvation which was still Hinduism at heart, though the old emphases were shifted.

Gautama himself was susceptible to the lure of asceticism as a cure for the worries of the householder. "Full of hindrances is household life, a path defiled by passion . . . how difficult it is for the man who dwells at home to live the higher life in all its fullness . . . let me go forth from a household life into the homeless state." This is a statement attributed to Gautama, in the Tevijja Sutta. For six years he practised the most rigid asceticism, to wear down the karma body and find release. But the ascetic life could not save him from all worldly evils. It could save him from the ennui of work, free him from the formalities of caste, solve his economic problems, and in many other ways enhance his feeling of self-value. But Gautama saw deep-seated trouble in human life beyond the cure of the ascetic prescription. Even ascetics grieve in the absence of loved ones and in the presence of those they do not love. They are visited by sickness, they grow old and they die. These are ills which even the trance ecstasy of yoga does not eliminate. As a consequence, the ascetic struggling toward salvation is, like the working householder, bound to this-worldly life on the wheel of karma.

Gautama was convinced that ills could be cured only by first discovering their cause. From introspection and the

objective study of human actions, he concluded that the root-cause of suffering is *tanha.* To call it simple " desire " is to misunderstand Buddhism. Rather is it man's selfish craving, which finds no satisfaction, or that human thirst which is unquenchable. " Therefore kill craving," says Gautama " and free yourselves from sorrow." The Sudra slave may crave immediate Brahminhood; but were his desire granted the social order would collapse, due to the break-up of the caste system. It is folly for the Sudra to harbor a selfish wish which, because the world is what it is, cannot be satisfied in this present existence. His craving cannot overcome the karmic necessity of caste. Thus the individual whose deeds do not lead to the goal of his desires, is, by his cravings, flying in the face of causality—the universe's ultimate; and all he acquires from his conflict is a precipitate of mental suffering and anguish.

The imperishable values of life are achieved through activity. This teaching of karma-marga had laid hold of Gautama's mind. Hence his belief in karma as the grand " determiner of destiny." His conception of the individual's self is karmic through and through. There is no endeavor to locate in man an animistic soul as did the Upanishadic writers. Gautama declared the self to be but a bundle of karmas. The individual is what he does. He is solely the product of his own activities (karmas). He changes with changes in his karmas. At each new moment he is a new entity holding in himself all those past karmas through which he has arrived at his present status. He is identical now with what he was before only in the sense that a flame, passed from one candle to another along a series of candles—a, b, c, d, e—is the same flame, for example, at " e " as it was at " d." There being no soul in the Upanishadic sense, there is no speculation as to whether the true self is the self of waking consciousness, or of dream sleep, or of undisturbed sleep, or the self of the mystic trance. The self of Gautama is a worker whose past activities determines

its present status. "The individual is what he does" is the behavioristic avowal of original Buddhism.

This psychology was not an original discovery of Gautama. Its roots go back to Upanishadic times. The Charvakas exploited its premises in the interests of materialism; and other naturalistic groups had already given it a religious status. What concerns us for the moment is its easy adaptability to the system of caste, wherein the work of the individual is the sole determinant of his social status. Gautama utilized this psychological theory as a pattern whereupon to construct his world-view. The Upanishadic writers pictured deity as a world-soul related to the universe as the soul of an individual is related to his physical organism. This has been a familiar mode of theologizing in all culture religions through the drift of the centuries. But Gautama's individual self was not a soul. He had no atman whereunto to liken his "determiner of world destiny." All he had was a self which was a karma-bundle composed of five aggregates (*skandhas*)—the physical body, feeling, ideation, predisposition and consciousness. These are always changing but the skandha of predisposition gives the appearance of permanence to the flux. Many scholars call this "volition" and associate it with karma. In the place occupied by the god of orthodoxy Gautama placed karma. He did not call it "God." But what is in a name? Functionally karma was deified and causality became the universal ruler. The material universe was viewed as a conditioned generation and material objects but a series of temporary existences.

Let us turn back a moment. At the karmic springs of life Gautama found man's craving to be the cause of all his misery. This led him to formulate a remedy. It was a thoroughly mundane prescription that he offered in "The Four Noble Truths" concerning suffering. Human misery may be overcome when, knowing these truths, the individual follows precisely the fourth in the series—the eightfold pathway to

release. This way gathers up what its author deemed of fundamental importance in jnana-marga and karma-marga, and shows how these two religious pathways may unite. Gautama's new way emphasized the highest social and ethical values of his day—values readily accepted by the followers of karma-marga. Its uniqueness lay in the fact that whereas karma-marga stressed ceremonial observances, Gautama's system placed its main emphasis upon ethical behavior. In the place of knowledge of the Vedas he demanded knowledge of the four noble truths. He found no fault with karma-marga's insistence upon the strict performance of caste duties. While he openly championed the revolt against the Vedas, the sacrifice and the priests and gods of Brahmanism, Gautama made no effort to reform the caste system, evidently numbering it among his karmic necessities. His view of karma obviated the necessity of belief in the gods of the old orthodoxy. It was not so much his purpose to deny the existence of these divinities as to declare that if they exist they are like mortals bound to the karmic wheel. Gautama knew the non-absolutistic character of Hindu kingship in his native India. Rulers were the embodied representatives of the dharma, which latter was ever supreme. Following out logically the implications of the political analogy of king and subject, Gautama resented the theologian's attempt to picture a god as the lord of karma (Karmadhyaksha). He was too coldly scientific to personalize the concept of karma and call it Isvara after the manner of the Upanishads. In this way Gautama abstracted from karma-marga its predisposition toward the social system of caste, and its basic principle of karma, and set aside its other characteristics whose religious value he doubted. By stressing ethical values he exalted the inwardness of true religion over and above the outwardness of ceremonialism. But the fact remained that karma-marga held potential and practical values for individuals who were rising above the slave mentality of

the masses ground beneath the heel of toil and kept in ignorance by the priests of their religion.

Asceticism (whose rationalization is jnana-marga) was the extreme opposite of karma-marga religion in the same sense that non-work and work are mutually exclusive. Gautama experienced certain values in the ascetic life which he likewise incorporated in his "middle way." What are these values? First and foremost is the value of quiet meditation. In solitariness one may break from the particularities of life and grasp the whole. Reflection may yield new insights utilizable for experimental living on a higher plane. Gautama spoke from his own experience. While meditation may lead to value, it is useless to reflect upon a soul-self that has no existence, as do yogins who follow the Vedanta, and to imagine, as do they, that in yoga they absorb into Brahman the world-soul. Salvation consists not in a mystical intuitional awareness (jnana) of Brahman-atman identity, but in the more empirical knowledge (vidya) of karma, whose implications for religion are contained in the eightfold path of duty. It is the deed—the good deed—which ensures the bliss of salvation. The latter is the result of man's own doing, and he needs no outside power, human or divine, to help him toward his goal. Thus, while critical of the religious and theological implications of jnana-marga, Gautama made a friendly gesture to asceticism and its values. He abstracted from it meditation and a mild form of world renunciation, and climaxed his eightfold path with the technique of yoga. The devotee who reaches the state of *samadhi* (the final stage of yoga), while not absorbing into Brahman, possesses thereby the assurance that he has won his way to the good life, and is ready for nirvana. All who die without this experience transmigrate in accordance with the programme of karma-marga. They return again to earth, bound to the wheel of activity and work.

This "middle way" of early Buddhism arose from its author's experiences, as truly as Augustine's theology is the

religious rationalization of his own psychological upheaval. The success of the religion was doubtless due to the fact that large multitudes, like their leader, saw the futility of basing a social order upon extreme asceticism; they were convinced of the practical value, to the householder, of a moderate degree of renunciation and the life of meditation. The cause of this new outlook can be found alone in an improved economic and social situation productive of a growing independence of the individual in all classes of society. The new gospel of "unity through compromise" emerged at a time when both the Vedic religion of the masses and the ascetic orthodoxy alike were proving incapable of universalization as religious ideals. It naturally made its strongest appeal to the intelligentsia, who felt that it stressed the essentials of all orthodoxy, and to those who through their own efforts were rising above the karmic stringencies of the caste system.

The impression that the majority of Hindus openly embraced the new religion is groundless. True, Buddhism quickly gained official status. But orthodox asceticism continued to flourish. Indeed it was in Sankara, in the ninth century A. D., that jnana-marga found its most ardent champion. On the other hand, there were the hard-working masses of the villages, for whom the old folk-ways continued. With these the Brahmin priest was still supreme. He alone knew the mantras which could successfully mediate the crises of the householder's life. While Buddhism captured the city-centers of social nobility and cultural development, the villages, where lived the great bulk of the population, were at heart true to the old traditions. Thus, in spite of the Buddhist synthesis, the flames of jnana-marga and karma-marga were not extinguished.

It will be remembered that original Buddhism was designed as a pathway for all classes, for ascetics and householders alike. While Gautama lived he was assailed by some for his too moderate and refined asceticism; and by others he was called an atheist and destroyer of religion. After his

death the Buddhist sangha flourished. That this organization fostered extreme asceticism none may seriously doubt. It became a retreat for thousands of priests whom Gautama's anti-priest crusade had swept into the ranks of the unemployed. Many of these functioned as monks in the sangha and before long the Brahmins captured the organization. Inasmuch as yoga was demanded as the final step to release, the arhat monk was the only individual in the sangha who could qualify for nirvana. All others were, like karma-margists, subject to the transmigratory scheme. There was little hope that working householders would embrace a religion whose ultimate value depended upon a technique fitted only to the life of the cloister. Thus original Buddhism tried to speak the language of the layman, but its saffron robe was the distinctive garb of the professional ascetic.

The new religion lived its day and faded gradually from the picture of Hinduism. The attempt to unify the extremes of asceticism and work did not succeed. Jnana-marga and karma-marga did not merge into a synthetic unity. Gautama's knowledge of human nature and conduct, though great, was insufficient for the task he set for his accomplishment. The *via media* may be the safest way, but it is trodden precariously, as early Buddhism learned. When a new Buddhism arose there was exerted every effort to make it especially adaptable to the life of the working householder. Its points of differentiation from its predecessor reveal the influence of the newly developing bhakti cults in the main stream of orthodox Hinduism.

A BELOVED SINGER

HERBERT JUDSON WHITE
North Frankford Baptist Church, Philadelphia

On December 30, 1931, the newspapers announced the death of a poet's widow. Fifty years after the death of her husband, Sidney Lanier, his dearly loved wife, at the age of eighty-seven, passed on to meet her hero-singer. He, the gallant Confederate soldier, the university professor, the musician, but above all the poet, died at the age of thirty-nine. Since his death Mrs. Lanier has given herself to perpetuating his memory and editing his poems and letters. And now she is with him for whom she labored in the fourteen years of married life, so full of privation, hardship, and sorrow, but nevertheless so full of love and joyous fellowship.

We turn to his poem, "A Song of Eternity in Time":

Once, at night, in the manor wood
My Love and I long silent stood,
Amazed that any heavens could
Decree to part us, bitterly repining.
My Love, in aimless love and grief,
Reached forth and drew aside a leaf
That just above us played the thief
And stole our starlight that for us was shining.

A star that had remarked her pain
Shone straightway down that leafy lane,
And wrought his image, mirror-plain,
Within a tear that on her lash hung gleaming.
"Thus Time," I cried, "is but a tear
Some one hath wept 'twixt hope and fear,
Yet in his little lucent sphere
Our star of stars, Eternity, is beaming."

Note. Much of the material for this paper is from *Poems of Sidney Lanier*, edited by his wife, and published in 1912, by Charles Scribner's Sons, New York, and is used by the permission of the publishers, to whom we give sincere thanks.

The young poet wed Mary Day, a playmate of his childhood, in Macon, Georgia, in 1867, two years after his release from a Union prison camp. Even then his lungs were weakened by the prison confinement. Together they fought his grim foe, tuberculosis. Out of his love and pain, and out of his music and spiritual ecstasy, came his wondrous songs. When he was forced to see how rapidly for him the sands of time were running, he wrote "A Song of the Future":

Sail fast, sail fast,
Ark of my hopes, Ark of my dreams;
Sweep lordly o'er the drownéd Past,
Fly glittering through the sun's strange beams;
Sail fast, sail fast.
Breaths of new buds from off some drying lea
With news about the Future scent the sea:
My brain is beating like the heart of Haste:
I'll loose me a bird upon this Present waste;
Go trembling song,
And stay not long; oh, stay not long:
Thou'rt only a gray and sober dove.
But thine eye is faith and thy wing is love.

Thirty years ago the music and spiritual qualities in Lanier's "Into the Woods My Master Went," and "The Crystal," drew me irresistibly to such a study of the poet and his songs that I soon became one of his most ardent admirers. I found that he was born February 3, 1842, at Macon, Georgia. His father was Robert S. Lanier, a lawyer; his mother Mary Anderson, a Virginian of Scotch descent. The latter came of a family gifted in poetry, music, and oratory. Sidney as a child was passionately fond of music, learning almost without instructions to play nearly every instrument he could find, especially the flute, of which in after years he became a master. At fourteen years of age he entered the sophomore class of Oglethorpe College, graduating in 1860, at the age of eighteen, with first honors; having dropped a year to earn money. Immediately

on graduation he was called to a tutorship in the college, continuing this until the outbreak of the war. In April, 1861, he enlisted in the Confederate Army. Three times he was offered promotion, but each time declined it, as he desired to stay with his younger brother in the ranks. While a soldier he studied German, French, and Spanish. In 1863 he was given a boat to command in the blockade-running. His boat was captured and he was taken to Point Lookout, to be held a prisoner until exchanged, near the end of the war. A novel, *Tiger Lilies,* written by him two years after the war, depicts war as a terrible flower which the early spring of 1861 brought to bloom. He tells how the plant is grown, what arguments men give for cultivating it, how Christ inveighed it, and how its shades are damp and its odors unhealthy. His horror of war grew to the end. He kept his old flute all through the war. Desperate illness followed his return home, and just as he was recovering his beloved mother died of consumption. From December, 1865, to April, 1867, he filled a clerkship in Montgomery, Alabama. In September, 1867, he took charge of a country academy, of nearly one hundred pupils, at Prattville, Alabama. In January, 1868, a month after his marriage, he suffered his first hemorrhage of the lungs. He stayed in Macon until 1872, studying and practising law with his father. That year he went to San Antonio, Texas; but the climate there was not favorable. From Texas he wrote to his wife:

> All day my soul hath been cutting swiftly into the great space of the subtle, unspeakable deep, driven by wind after wind of heavenly melody. The very inner spirit and essence of all wind-songs, bird-songs, passion-songs, folk-songs, country-songs, sex-songs, soul-songs, and body-songs hath blown upon me in quick gusts like the breath of passion, and sailed me into a sea of vast dreams, whereof each wave is at once a vision and a melody.

He now fully determined to give himself to music and literature. Taking his flute and his pen for sword and staff, he turned his face northward. After visiting New York he made

his home in Baltimore, Maryland (December, 1873), under engagement as first flute for the Peabody Symphony Concerts. Thenceforth it was a brave, sad struggle. Driven at times to all parts of the country for health, but supported by the love and faith of his heroic wife, he fought the good fight. Many honors in music and literature came to him. He was chosen to write the cantata for the opening of the Centennial Exposition in Philadelphia, at the suggestion of Bayard Taylor. His studies in English literature led to appointments as lecturer in Johns Hopkins University and Peabody Institute in Baltimore. In December, 1881, when too feeble to raise his food to his mouth, and with a temperature of 104 degrees, he pencilled his last and greatest poem, " Sunrise." It was one of a projected series on " Hymns of the Marshes." After a few months in a tent at Asheville and at Lynn, North Carolina, a deadly sickness overwhelmed him, and on September 7, 1881, his devoted wife writes: " His love and immortal will held off the destroyer of our summer yet one week, until the forenoon of September 7, and then falls the frost, and that unfaltering will renders its supreme submission to the adored will of God." While fighting his grim foe, he wrote " The Stirrup-Cup ":

> Death, thou'rt a cordial old and rare:
> Look how compounded, with what care!
> Time got his wrinkles reaping thee
> Sweet herbs from all antiquity.
>
> . . . . . .
>
> Then, Time, let not a drop be spilt:
> Hand me the cup whene'er thou wilt;
> 'Tis thy rich stirrup-cup to me;
> I'll drink it down right smilingly.

His associate in the University, Dr. Wm. H. Browne, said of his work: " One thread of purpose runs through it all. This thread is found in his fervid love for his fellow men, and his

never-ceasing endeavors to kindle an enthusiasm for beauty, purity, nobility of life, which he held it the poet's first duty to teach and to exemplify." His "Marsh Song—at Sunset" expresses this love for his fellow men. It is based upon the old legend of the two princes, Prospero and Antonio, in Shakespeare's "Tempest." Prospero on a bleak island whither he had been banished by Antonio, his evil brother, by magic raises a tempest by which Antonio is shipwrecked on the island.

Over the monstrous shambling sea,
Over the Caliban sea,
Bright Ariel-cloud, thou lingerest:
Oh wait, oh wait, in the warm red West—
Thy Prospero I'll be.

Over the huge and huddling sea,
Over the Caliban sea,
Bring hither my brother Antonio—Man—
My injurer: night breaks the ban:
Brother, I pardon thee.

Here are two verses of his poem "Remonstrance," which reveal his breadth and catholicity:

Opinion, let me alone: I am not thine.
Prim Creed, with categoric point, forbear
To feature me, my Lord, by rule and line.
Thou canst not measure Mistress Nature's hair,
Not one sweet inch: nay, if thy sight is sharp,
Would'st count the strings upon an angel's harp?
Forbear, forbear!

Oh, let me love my Lord more fathom deep
Than there is line to sound with: let me love
My fellow not as men that mandates keep:
Yea, all that's lovable, below, above,
That let me love by heart, by heart, because
(Free from the penal pressure of the laws)
I find it fair.

The little four-line verse, " Thou and I," is an exquisite expression of the oneness of the poet with his wife:

> So one in heart and thought, I trow
> That thou might'st press the strings and I
> might draw the bow
> And both would meet in music sweet,
> Thou and I, I trow.

His heroic will makes his very pain serve the music of his song " Control ":

> O Hunger, Hunger, I will harness thee
> And make thee harrow all my spirit's glebe.
> Of old the blind bard Hervé sang so sweet
> He made a wolf to plow his land.

How he reminds us of Paul's description of his life, " I die daily," in the little verse " Struggle ":

> My soul is like the oar that momently
> Dies in a desperate stress beneath the wave,
> Then glitters out again and sweeps the sea:
> Each second I'm new-born from some new grave.

Of humor he had golden store; with it, and music and faith, he met his enemy daily. You all doubtless remember his " Uncle Jim's Baptist Revival Hymn ":

Solo— Sin's rooster's crowed, Ole Mahster's riz,
De sleepin'-time is pas';
Wake up dem lazy Baptissis,
Chorus— Dey's mightily in de grass, grass,
Dey's mightily in de grass.

Ole Mahster's blowed de mornin' horn,
He's blowed a powerful blas';
O Baptis' come, come hoe de corn,
You's mightily in de grass, grass,
You's mightily in de grass.

De Meth'dis team's done hitched; O fool,
De day's a-breakin' fas';
Gear up dat lean ole Baptis' mule,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.

De workmen's few an' mons'rous slow,
De cotton's sheddin' fas';
Whoop, look, jes' look at de Baptis' row,
Hit's mightily in de grass, grass,
Hit's mightily in de grass.

De jay-bird squeal to de mockin'-bird: "Stop!
Don't gimme non o' yo' sass;
Better sing one song for de Baptis' crop,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

And de ole crow croak: "Don' work, no, no;"
But de fiel'-lark say, "Yaas, yaas,
An' I spec', you mighty glad, you debblish crow,
Dat de Baptissis' in de grass, grass,
Dat de Baptissis' in de grass!"

Lord, thunder us up to de plowin'-match,
Lord, peetern de hoein' fas',
Yea, Lord, hab mussy on de Baptis' patch,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.

Lanier puts a lot of good homespun philosophy into his dialect poems. For instance, "Thar's More in the Man Than Thar Is in the Land":

I knowed a man, which he lived in Jones,
Which Jones is a county of red hills and stones,
And he lived pretty much by gittin' of loans,
And his mules was nuthin' but skin and bones,
And his hogs was flat as his corn-bread pones,
And he had 'bout a thousand acres o' land.

This man—which his name was also Jones—
He swore that he'd leave them old red hills and stones,
Fur he couldn't make nuthin' but yallerish cotton,
And little o' *that*, and his fences was rotten,
And what little corn he had, *hit* was boughten
And dinged ef a livin' was in the land.

And the longer he swore the madder he got,
And he riz and he walked to the stable lot,
And he hollered to Tom to come thar and hitch
Fur to emigrate somewhar whar land was rich,
And to quit raisin' cock-burrs, thistles and sich,
And a wastin' ther time on the cussed land.

And the story goes on how he sold out for a dollar and a half an acre to Brown, and went to Texas:

But Brown moved out on the old Jones' farm,
And he rolled up his breeches and bared his arm,
And he picked all the rocks from off'n the groun',
And he rooted it up and he plowed it down,
Then he sowed his corn and his wheat in the land.

Five years, and prosperity came to Brown. Jones came back on foot, looking for employment:

But Brown he axed him in, and he sot
Him down to his vittles smokin' hot,
And when he had filled hisself and the floor
Brown looked at him sharp and riz and swore
That, " whether men's land was rich or poor
Thar was more in the *man* than thar was in the *land*."

Time forbids reference to some of his greatest verse. The line which closes his " Symphony " (which really is a symphony poem on the teachings of Christ, which alone can bring the symphony of humanity) is perfect: " Music is Love in search of a word." Two of his greatest poems, " The Crystal," and "A Ballad of Trees and the Master," have been used by preachers more perhaps than any other two poems

ever written in America, and are secure among the abiding classics of English literature.

"A Ballad of Trees and the Master":

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came.

Though familiar, let us quote that last stanza of "The Crystal" —perfect tribute to the Perfect One. After finding something to forgive in all of earth's great men he comes at last to Christ:

But Thee, but Thee, O Sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?

I have noticed with deep joy how our greatest preachers are using other poems of Lanier's with which to place the cap-

stone on sermon or address. I have thrice heard a certain college president close addresses with that wonderful poem, "Song of the Chattahoochee":

Out of the hills of Habersham,
Down the valleys of Hall,
I hurry amain to reach the plain,
Run the rapid and leap the fall,
Split at the rock and together again,
Accept my bed, or narrow or wide,
And flee from folly on every side
With a lover's pain to attain the plain
Far from the hills of Habersham,
Far from the valleys of Hall.

And the verses which describe how the rushes cry, "Abide, abide"; and the little reeds sighed, "Abide, abide"; how the hickory-trees and all the trees said: "Pass not these glades of Habersham," and the white quartz crystal with rubies deep, in the hills made lures to bar the river's passing, but it replies—

But oh, not the hills of Habersham,
And oh, not the valleys of Hall
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main,
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

Lanier's passionate love of nature glows in all of his poems. As he was obliged to roam the hills and pace the shore for the very breath of life, his music is largely that which he caught from the mystery and majesty of God's natural world. From the commonest things he draws inspiring correspondences. For instance, in the beautiful poem "Corn," he describes a walk through the woods and corn-fields:

Today the woods are trembling through and through
With shimmering forms, that flash before my view,
Then melt in green as dawn-stars melt in blue.
  The leaves that wave against my cheek caress
  Like women's hands; the embracing boughs express
    A subtlety of mighty tenderness;

And he goes on to describe the ministry of the trees to his spirit:

  I pray with mosses, ferns, and flowers shy
  That hide like gentle nuns from human eye
  To lift adoring perfumes to the sky.

  . . . . . .

I wander to the zigzag-cornered fence
Where sassafras, intrenched in brambles dense,
Contests with stolid vehemence
  The march of culture, setting limb and thorn
  As pikes against the army of the corn.

  . . . . . .

Thus, without theft, I reap another's field;
Thus, without tilth, I house a wondrous yield,
And heap my heart with quintuple crops concealed.

And as he looks with eyes that see more than ordinary eyes can see, he cries:

Look, out of line one tall corn-captain stands
Advanced beyond the foremost of his bands,
  And waves his blades upon the very edge
  And hottest thicket of the battling hedge.
Thou lustrous stalk, that ne'er mayst walk nor talk,
  Still shalt thou type the poet-soul sublime
  That leads the vanward of his timid time
  And sings up cowards with commanding rhyme—
Soul calm, like thee, yet fain, like thee, to grow
By double increment, above, below;
  Soul homely, as thou art, yet rich in grace like thee,
  Teaching the yeomen selfless chivalry
  That moves in gentle curves of courtesy;

Soul filled like thy long veins with sweetness tense,
By every godlike sense
Transmuted from the four wild elements.
Drawn to high plans,
Thou lift'st more stature than a mortal man's,
Yet ever piercest downward in the mold
And keepest hold
Upon the reverend and stedfast earth
That gave thee birth;
Yea, standest smiling in thy future grave,
Serene and brave,
With unremitting breath
Inhaling life from death,
Thine epitaph writ fair in fruitage eloquent,
Thyself thy monument.

His interpretation of life as music in "Life and Song" challenges us to braver and truer life:

If life were caught by a clarionet,
And a wild heart, throbbing in the reed,
Should thrill its joy and trill its fret,
And utter its heart in every deed,

Then would this breathing clarionet
Type what the poet fain would be;
For none o' the singers ever yet
Has wholly lived his minstrelsy,

Or clearly sung his true, true thought,
Or utterly bodied forth his life,
Or out of life and song has wrought
The perfect one of man and wife;

Or lived and sung, that Life and Song
Might each express the other's all,
Careless if life or art were long
Since both were one, to stand or fall:

So that the wonder struck the crowd,
Who shouted it about the land:
His song was only living aloud,
His work, a singing with his hand!

One of the greatest of Lanier's poems is his " Psalm of the West," covering America's history from creation until the present hour:

Land of the willful gospel, thou worst and thou best;
Tall Adam of lands, new-made of the dust of the West;
Thou wroughtest alone in the Garden of God, unblest
Till He fashioned lithe Freedom to lie for thine Eve on thy breast—

On through Columbus and the discoveries he sings. Columbus asks a captain:

What seest? Admiral, naught but sea and sky!
Well! But *I* saw it. Wait! the Pinta's gun!
Why, look, 'tis dawn, the land is clear: 'tis done!
Two dawns do break at once from Time's full hand—
God's, East—mine, West: good friends, behold my Land!

And then the Mayflower's coming:

Mayflower, piteous Heartsease Petal!
Suavely down the sea-troughs settle,
Gravely breathe perfumes of prayer
'Twixt the scolding sea and air,
Bravely up the sea-hills rise—
Sea-hills slant thee toward the skies.
Master, hold disaster off
From the crest and from the trough;
Heartsease, on the heartache sea
God, thy God, will pilot thee.

Mayflower, Ship of Faith's best Hope!
Thou art sure if all men grope;
Mayflower, Ship of Hope's best Faith!
All is true the great God saith;
Mayflower, Ship of Charity!
Love is Lord of land and sea.
Oh, with love and love's best care
Thy large godly freightage bear—
Godly Hearts that, Grails of gold,
Still the blood of Faith do hold.

Out the anchor, sail no more,
Lay us by the Future's shore—
Not the shore we sought, 'tis true,
But the time is come to do.
Leap, dear Standish, leap and wade;
Bradford, Hopkins, Tilley, wade:
Leap and wade ashore and kneel—
God be praised that steered the keel!
Home is good and soft is rest,
Even in this jagged West:
Freedom lives, and Right shall stand;
Blood of Faith is in the land.

Then on through the Revolution and the War between the States; and he concludes the mighty story:

Thy Past sings ever Freedom's Song,
Thy Future's voice sounds wondrous free;
And Freedom is more large than Crime,
And Error is more small than Time.

Come, thou whole Self of Latter Man!
Come o'er thy realm of Good-and-Ill,
And do, thou Self that say'st *I can*
And love, thou Self that say'st *I will;*
And prove and know Time's worst and best,
Thou tall young Adam of the West!

Though not what would be called a religious writer, Lanier's large and profound thought took him to the deepest spiritual faiths, and the vastness of nature drew him to a trust in the Infinite above us. Thus his young search after God and truth brought him into the membership of the Presbyterian church while in Oglethorpe College; and though in after years his creed became broader than that imposed by the church he had joined, he could not outgrow the simple faith and consecration which are all it requires of its membership. How naturally his large faith in God finds expression in his " Marshes of Glynn." Yet there grew in him a repugnance to the sectarianism of the

churches which put him somehow out of sympathy with their formal organization. He wrote in what may have been a sketch for a poem:

I fled in tears from the men's ungodly quarrel about God. I fled in tears to the woods, and laid me down on the earth. Then somewhat like the beating of many hearts came to me out of the ground; and I looked, and my cheek lay close to a violet. Then my heart took courage and I said, "I know that thou art the word of God, dear violet; And oh, the ladder is not long that to my heaven leads! Measure what space a violet stands above the ground; 'Tis no further climbing that my soul and angels have to do than that.

As I close this all too meager recital of Lanier's poems, I will quote briefly from his last, and what to many is his greatest poem, "Hymns of the Marshes," unfinished as to the whole plan, but finished in the parts written amidst fevered weakness. Part I, "Sunrise," describes the marshes at sunrise:

I have waked, I have come, my beloved! I might not abide:
I have come ere the dawn, O beloved, my live-oaks, to hide
  In your gospelling glooms,—to be
As a lover in heaven, the marsh my marsh and the sea my sea.

. . . . . .

The tide's at full: the marsh with flooded streams
Glimmers, a limpit labyrinth of dreams.

. . . . . .

  List! somewhere,—mystery, where?
  In the leaves? in the air?

. . . . . .

And lo, in the East! Will the East unveil?
The East is unveiled, the East hath confessed
A flush: 'tis dead; 'tis alive: 'tis dead, ere the West
Was aware of it: nay, 'tis abiding, 'tis unwithdrawn:
  Have a care, sweet Heaven! 'Tis Dawn.

. . . . . .

Not slower than Majesty moves, for a mean and a measure
Of motion,—not faster than dateless Olympian leisure
Might pace with unblown ample garments from pleasure to pleasure,—

The wave-serrate sea-rim sinks unjarring, unreeling,
Forever revealing, revealing, revealing,
Edgewise, bladewise, halfwise, wholewise,—'tis done!
Good-morrow, lord Sun!
With several voice, with ascription one,
The woods and the marsh and the sea and my soul
Unto thee, whence the glittering stream of all morrows doth roll,
Cry good and past—good and most heavenly morrow, lord Sun.

. . . . . .

Oh, never the mast-high run of the seas
Of traffic shall hide thee,
Never the hell-colored smoke of the factories
Hide thee,
Never the reek of the time's fen-politics
Hide thee,
And ever my heart through the night shall with knowledge abide thee,
And ever by day shall my spirit, as one that hath tried thee,
Labor, at leisure, in art,—till yonder beside thee
My soul shall float, friend Sun,
The day being done.

And that most blessed poem of all—the close of the "Hymns of the Marshes"—entitled "The Marshes of Glynn," in which, after a marvelous description of the sweet woods to the edge of which he is drawn and from which he looks across the broad marsh to the sea, he states his faith:

Oh, what is abroad in the marsh and the terminal sea?
Somehow my soul seems suddenly free
From the weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes of Glynn.

Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
Tolerant plains, that suffer the sea and the rains and the sun,
Ye spread and span like the catholic man who hath mightily won
God out of knowledge and good out of infinite pain
And sight out of blindness and purity out of a stain.

And now what to me is the greatest message from this prophetic singer—

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

I find myself asking the question, Does this age properly value good poetry? Has it rejected the poet along with the painter of pictures? Does it relegate poetry to the Victorian age as something effeminate and passée? Are the horrors of realistic blank verse to banish the musical cadences of true poetry? I say, God forbid! I testify to my own beatific visions and challenging inspirations which have come to me from such men as Lanier, Lowell, and Masefield. If, as Lanier sings, " Music is Love in search of a word," then poetry is that word. This age is not wholly sold to the Gradgrinds. Its very salvation is in those who see more than the eye sees, who read the noblest lessons from the common page of life, and " who sing up cowards with commanding rhyme."

SALVAGING RELIGION

The Reflections of a Physician [1]

ARTHUR W. WOODBURNE, M. D., F. A. C. S.
Hastings, Michigan

All through my thirty-four years as a medical man mother nature has been my friend. Whether I perform an appendectomy, set a fracture, put a stitch in a lacerated finger or treat pneumonia, I cure no one. All I can do is to get my patient into adjustment with law, and nature does the healing. I find all nature under law. Whether it be an inconceivably distant island universe, a gigantic but tenuous Betelguese or an ultra microscopic electron, all are under law. All are vibrant with energy, yet all are under control. From the exquisite beauty and aroma of the rose to the complex organism of the human body with its peak of achievement in the mechanism of the eye, nature manifests to me a constant moving picture of an intelligence at work.

Nature keeps me busy with the enchanting thrill of studying her marvelous methods. The wonders of the natural are infinitely more awe-inspiring than any magic of the supernatural, yet traditional religion insists on stressing the supernatural. " Mother nature " we call her. But whether " mother nature " or " father nature " or the " Heavenly Father " of Jesus, it is futile to try to fathom the idea of a first cause. The definition Jesus gave I cannot improve on, viz., God is Spirit.

I have ceased concerning myself about a lot of conjectures regarding Jesus, for, even if he were proved not to be a historic entity, I would still find uplift and inspiration by studying the epic of that matchless man and the marvelous things he said. It would almost take a Christ to conceive a Christ.

[1] A rejoinder to an article, " What College Did to My Religion," by Mr. Philip Wentworth, in the *Atlantic Monthly* for June, 1932.

He enunciated a law of man's social life the breaking of which is just as disastrous as the breaking of any physical law. That law is the law of love. It is as important as the law of gravitation. Our present world-wide distress is due to the breaking of that law. I cannot find any other term better than this so-called effeminate word—Love. The love that " worketh no ill to his neighbor " eliminates hate and enables me to take a humbly helpful attitude toward my fellow men of whatever color or creed or conduct.

I have had opportunities to discuss religion with many conscientiously honest thinking men and women of college training. I have talked with colleagues in my own profession, and with lawyers, teachers, business men, travelers and farmers. Even an occasional preacher with courage to express his inner thought has like the others shown a striking similarity in their college reactions to those of Mr. Wentworth. Dreaming that I might contribute something to organized religion on the one hand and to the religion-robbed college graduate on the other I will relate my experience.

I

On a hot night in 1907 I stood on the platform of a station on the East Coast Railway in British India. A young Indian from a wealthy family which had adopted Christianity was my companion. We had conversed long and earnestly about my medical work when all at once he turned on me with a very searching question. This is what he said: " Sir, you have come here teaching us the Christian religion. We respect you and believe in you. You, as a medical missionary, are alleviating the sufferings of many of my countrymen who are sick. We appreciate your work. But will you tell me where Christians of the West get such names as Methodists, Presbyterians, Baptists and Roman Catholics? I have seen Christ but I never have seen such divisions in him." In utmost humiliation I stood mute before that young man. I had no defense but only admira-

tion for his clearness of vision. I awakened then to the fact that I was not representing pure Christianity but only a garbled form of it, for I represented a denomination.

I had gone to India in 1900 with all the zeal and fervor that usually accompany the depth of devotion leading to such a step. My medical course had opened my eyes to many of the defects of organized Christianity, but it had not shaken my faith in its essence. It took the detached view-point of that young Hindu to disillusion me regarding what I represented. From that day I have not ceased to marvel at this monstrous mixture of unchristian denominationalism.

Christianity is unchristian because of devotion to doctrines and dogmas. It is these that divide us. No one can impugn the sincerity of the sects. Nor can it be denied that they give their votaries real soul comfort. The childlike faith with which doctrines and dogmas are accepted and the depth of feeling which is stirred by any who deny or doubt the validity of such beliefs is ample proof of the intense devotion of many denominations to the tenets for which they stand.

Devotion? Yes, no one can help admiring the devotion of the Roman Catholic sister and the self-sacrifice of many missionaries on home as well as foreign fields. They command our admiration. Full acknowledgment must be made of the fact that the churches have been the beacon-lights of higher living. Always have they urged mankind to do better. No church of any creed has advocated vice or crime or sin, but it has ever kept before its votaries righteousness of life as an ideal. But there is one great law which most theology seems to ignore, and that is the law of change. This makes for an intransigent attitude which is one cause of the totally different avenue of approach in thinking between the average graduate of our sectarian colleges and the open-minded seekers for truth in all other branches of learning. But surely enough has happened in the past two decades to make seriously religious men think. Surely it is time for Christianity to wake up. The solemn ques-

tion of that young Hindu on that hot night twenty-five years ago represented the detached view of one who had none of the entanglements of traditional beliefs to clog his mind or mar his vision. And he saw clearly what everyone of us in the Western world could see if we would let ourselves, viz., that the Christianity of the Christ is much simpler than the interpretation of it to which we are accustomed.

II

Seven years went by, and it was 1914. Shocked, stunned, bewildered and almost unable to believe it possible I saw one after another the leading Christian nations (so-called) drawn into the vortex of war, ministers in their pulpits on either side of the conflict praying ostensibly to the same God for victory to their armies. Yet from 1914 to 1918 the ghastly carnage went on. Blockades, censorships, smoke screens, camouflage, barrages, bombs, grenades, gases, guns and greater guns—a horrible war vocabulary was learned overnight. Lying propaganda against propaganda, chemists contested with chemists, spies spying on spies, science and invention being prostituted to the bestial business of destroying inventive geniuses. Slaughter, suffering, sorrow were followed in the end by a perilous peace with a legacy of a thousand hates, mountains of debt and a broken-spirited and demoralized world. Yet through it all the organized representatives of the Prince of Peace had nothing better to offer than pulpit pitted against pulpit and prayer against prayer. Pacifists were slackers, conscientious objectors were cowards. Catchwords, slogans, and shibboleths trapped and led the unthinking thousands—as though war could ever "end war," or "make the world safe" for anything, or as though "national honor" could be maintained by wholesale murder and mass mutilation. Think of the insanity of attempting to protect the "best interests" of any nation by picking out all its choicest human thoroughbreds and sending them to be slaughtered or mutilated for life.

Lloyd George, addressing the Welsh Church Union a few years after the close of the war, made this statement: "Christian monarchs, statesmen, soldiers and ministers were responsible for the World War; not atheists, pagans, infidels, and agnostics. Look at Europe today. After that last terrible lesson, there are more youths in the prime of vigor and life being taught and trained to kill each other than at any time since the foundations of the earth were laid. I say—as British Minister when the World War broke out—that if all the churches in Christendom had said in 1914, 'Halt. This murder must not begin,' not a monarch nor minister in Christendom would have dared to start it. . . If the Christian churches of the world united they could force disarmament. You never will get peace by declarations outlawing a war."

Did Christianity fail? Scarcely a preacher anywhere was or is brave enough to say yes, and face the facts. Did Christianity fail? Why not admit the obvious fact that the Christianity that has been taught has utterly failed? Otherwise the warring nations could not have raised men to fight. What was the Christianity that had been taught? Look facts in the face like a doctor making diagnosis.

Doctrines have been emphasized, and creeds and denominations and sects built up all through the centuries since Christ's day. I do not say that nothing good comes from church creeds and dogmas, but it is time the church began to teach and preach the Christianity of the Sermon on the Mount. It is the differences of doctrinal beliefs regarding such subjects as revelation, inspiration, the virgin birth, the second coming, heaven, hell, immortality, the trinity, baptism, purgatory, sacraments, predestination, transubstantiation, election, etc., that have divided and weakened the proponents of the Christian religion. Every one of these dogmas has been the cause of controversy and speculation.

As I read my New Testament and as I see Jesus, he laid the emphasis on things which would never divide any body

of Christians. His whole program for man has been twisted and warped out of its true intent by these doctrines and dogmas. He would unite us all in no time if church-members were really Christians. It was living that Jesus talked about. His goal for men is the good life. His Sermon on the Mount and the example of his life show that he wanted his followers to devote themselves to such things as humble and honest self-evaluation, balanced emotions, clean speech, sexual purity, gastronomic self-restraint, clear currents of thought, mercy, patience, fidelity, friendship, honesty, unselfishness, self-sacrifice and devotion to truth—in a word, magnanimously motivated living plus progressive adjustment to revealed truth. Is there anything in this list on which all sorts of sects and denominations, including Roman Catholics and Jews, could not unite?

Yet we have the spectacle of organized religion (Christian so-called) spending its time on all sorts of notions about which they have never agreed and never will. Meanwhile wars breed under their very noses, prohibition is made a world's joke, and sixteen billions is said to be our annual bill for crime. When will Christianity wake up? When will we learn that it is not emotional evangelism but the slower process of dynamic Christian education in character that will save the world from its sin?

III

1921-1922.—Another seven years and the Soviets are announcing their determination to root out religion from Russia. They, the common people, had actually suffered oppression at the hands of the established church. It was a bulwark of autocracy. Over the door of the Iberian mosque a tablet was placed with this inscription "Religion is the opiate of the people." A whole nation had awakened to the fact that organized Christianity as interpreted in their land had helped keep them down instead of up, had blinded instead of giving

vision, and had fattened itself on the poverty of the people. What wonder they lost faith in the whole system it stood for. What wonder that they tore down churches, destroyed the icons, exiling or killing the priests. Yet their church was a branch of the Christian church.

But before we go too far in pitying the plight of Russia a looking-glass view of ourselves will reveal that we haven't much to be proud of. There are two hundred and twelve denominations in the United States, each striving to maintain itself as the truest interpreter of Christianity. And running through all is the recent line of cleavage into Fundamentalists and Modernists.

It is self-evident that they cannot all be right. Yet they all vehemently declare their allegiance to the same Master. What separates them? What vitiates their influence? What makes their messages meaningless to mankind? It isn't the Christ they worship. It isn't the lofty messages he left to guide men. It isn't anything that truly originated in the mind of the Master. If we fearlessly face the question only one answer is evident. It is their lack of the very thing they profess to stand for, viz., love.

I was recently invited to address a ministerial meeting composed of the ministers of different denominations belonging to the county where I live. Out of a possible twelve or thirteen representatives of different denominations only six or seven were represented. What kept them from coming together? Why wasn't the Roman Catholic priest there? Why did I not see the Wesleyan Methodist or the Church of the Nazarene or the Seventh Day Adventists represented? Were they not good men? Yes. Was it because they were indifferent to the interest of the religious life of the community? No. On the contrary, they are all most intensely zealous for religious progress as they believe it should be. What kept them apart? Obviously it was lack of that "love which worketh no ill to his neighbor," for they are in daily competition over doctrines and

creeds and beliefs. And we have the spectacle of Christ's so-called representatives here and everywhere developing an ecclesiastical vocabulary of war.

Not one of the things which divide these sects originated in the mind of the Master they so ardently profess to serve. Yet each feels that he has some corner on revealed truth which makes it incumbent on him to beware of the errors of the others. Organized Christianity is today the world's best example of a house divided against itself. "This is my commandment that ye love one another" was the one fundamental law which Jesus left for his followers to teach and live by. What semblance to this is there in the religious rivalries and jealousies of our present-day sectarianized Christianity. The confusion resulting from differing doctrines devitalizes the whole message of Christianity. Is it any wonder that selfishness and greed have gained the upper hand till before our very eyes the civilization of which we have been so proud is disintegrating? The heat amounting to hate which is voiced in many a pulpit against those of differing theological views constitutes a religious sabotage on a par with the church of the Czars.

IV

1929.—Still another seven-year period and the American stock market is in collapse. A nation surfeited with riches is beggared by them. One revelation after another brings to light that the whole financial structure had been built upon a foundation of shameless inflation. Fictitious appraisals were back of great bond issues and the same issues sold to widows and the helpless aged. Rich and poor alike were engulfed in a wave of speculation. Workers who had mortgaged prospective income in instalment buying were left with the merchants who sold them—bankrupt, stocks falling, dividends disappearing, incomes shrinking, millions out of work, bread lines, suicides, sadness and distress. And this all happened in a so-called Christian nation.

The present world dilemma constitutes a clarion call for a Christianized Christianity to step out and give the world in an unadulterated, ungarbled and untainted form that help which is within its power to give.

Many thinking men are describing this as the end of an epoch comparable to the great revolutions in the past history of the human race. It would be well if the church could only see this is the end of an epoch in religion as well. Uncertainty has gripped the world, which is now a tinder-box ready to be set off. Yet the church is the repository of the great secret which might save civilization from disaster. It is the law of love—"Love that worketh no ill to his neighbor," "Love that suffereth long and is kind," "Love that is the greatest thing in the world." This is a great hour of opportunity for Christianity, but it is not embracing it. By taking the law of love out of its obscurity and letting it shine out in a great world-wide campaign of concerted publicity the whole world might be made love-minded. No, not in a day. It can only come about by patient, plodding education from childhood up. And to every religionist it will mean devotion and work. Each of us must become in a new sense our brother's keeper.

There is a vast difference between being a stockholder in a corporation and using its product. I may own stock and reap dividends in the General Motors Corporation and yet never own or drive one of its cars. Organized Christianity is a great corporation. It has many stockholders. But it is the product of the Christianity of Jesus that mankind needs. They have been confused by the orgy of speculation in the common and preferred stocks of sectarianism. And often the same selfish inflation has been going on in the religious stocks as in Wall Street during the years preceding 1929. To be sure, many have had dividends of emotional exaltation and have been satisfied. Coupons of comforting words from Scripture have been clipped by religionists through the ages, and the product has been a benediction to many. But this great distressed world today

is in need of more people who have the product of Christianity in the form of goodness for the sake of goodness and because they enjoy the good life best, but not because of a fear of hell or a selfish motive of gaining heaven. This can only come when the Christian ministry and all who are sponsors of true religion unite in marketing these products instead of trying to corner its stock in some denomination or sell bonds of dogmas and doctrines or create a bull market by sensational evangelism. Such policies find the churches today with their assets frozen and mankind farther off the gold standard of "Love which worketh no ill to his neighbor" than it has ever been.

V

For the first time in history why not give genuine Christianity a trial? For whether we like to admit it or not it has never yet been tried. In order to do so some radically new departures from the present status must be adopted. If not adopted voluntarily, the changes will be forced on us by the dynamic of events.

Whether we like to believe it or not, we must face the fact that the interpretation heretofore given to Christianity has been anything but a flawless religion. And it is self-evident to the thinking mind that the Christianity we are sponsoring today can never become a world religion. We have warped and twisted and deformed it till one wonders should a reincarnated Christ walk into our churches today what he would think. Yet Christianity in its essence has just what the world needs as a world religion.

Obviously it is too much to hope that established religion can change quickly. There is no emotion of the human heart so deeply intrenched as that of a devout religionist. There is nothing so feared as a questioning of faith. Nevertheless, I appeal to religionists of all shades of doctrinal belief to cease denouncing skepticism and awake to the serious need of the honest agnostic.

The soul-stirring account of intellectual upheaval which resulted in the total abandonment of all religious faith as told by Mr. Philip Wentworth is typical of thousands of our young people of both sexes. This is the more serious when one reflects that many mothers of the rising generation are amongst these honest religious iconoclasts.

Will Durant in his book *Transition* reveals very clearly that in Catholic colleges similar disillusionment is being experienced in the minds of those who are honest with themselves. Christianity must present a dynamic religion to live by, which to the student in college does not disappoint and which need not be revised or abandoned. These young people are intellectually honest. Their professors are committed to the search for and acceptance of truth no matter from what source it comes and no matter what it does to preconceived ideas. And they teach accordingly. If religion cannot keep pace with the human intellect how can it hope to lead mankind to higher things.

What can be done about it? I wish to make the following suggestions:

1. That in the spirit of the first beatitude all devout religionists of every faith begin to examine themselves.

2. That they allow themselves to accept the obvious fact that the present religious chaos repels thinking minds.

3. That they accept the grim truth that thousands of our college graduates are forsaking all religion because they cannot be honest with their own intelligence and continue allegiance to the " faith of their fathers."

4. That the various denominational conferences give time for discussion of the problems of college youth, and that doctors, lawyers, teachers, college professors, business men of all lines as well as others who have attained scholastic training within the last ten years be given a hearing. They should be encouraged to speak freely as to what effect the scientific search for truth has had on their religious outlook.

5. That every denominational conference begin to develop a plan for definite daily religious training of children. It is a disgrace to religion that its church buildings are closed like cold sepulchres all the week. Every church building should be a busy hive of incessant effort in child character-training. I am not advocating parochial schools. I am urging an integrated plan of dynamic religious instruction in the non-controversial fundamentals of a religion to live by. Too long has religion made its primary purpose the reclaiming of human derelicts. Prevent the derelicts by Christian character-training of children just as preventive medicine in my own profession is gradually wiping out typhoid, yellow fever, smallpox, diphtheria, and rabies.

6. Such a plan calls for a totally new alignment of effort. It means hard work for every minister and calls for many devoted helpers. It would place a higher emphasis on such teaching than on preaching and make every church a school of practical religion. I believe that a majority of school boards and school teachers would cooperate in the detailed working out of such a plan.

7. Our theological colleges need a new view-point. Few of the men they are turning out have learned " the art of thinking." They repeat what they read or have been taught. Cramped as they are within the confines of textual preaching, great avenues of thought are never touched.

Pulpit prayers almost never give evidence of any thoughtful preparation beforehand. The monotonous repetition of " Lord bless " this, that, and the other is meaningless and belies their own contention that " the Lord is more willing to give than we are to receive." Scripture is read abominably, when it might be made to throb with the pulse-beat of real life.

With a few magnificent exceptions the hymns are meaningless to a college-trained mind. They are seldom read with any expression, and the preachers do not take as much trouble as the radio announcer who frequently tells his audience the

history of the hymn he announces. There is urgent need for modern hymn-writers who can voice the religious thoughts of thinking men. Our seminaries are not giving them to us.

A glance at the curriculum of almost any theological college showing the subjects on which they spend their time explains why so few ministers ever get the view-point of the college graduate in other branches of learning. A great conference of the heads of theological seminaries ought to be able to revamp the whole scheme of theological training to the end that mankind be no longer robbed of its birthright—sane religion.

In some such fashion a beginning might be made toward salvaging religion for mankind.

THE ECCLESIASTICAL YEAR

Captain JOHN LEE MADDOX, U. S. A., Ph. D. (Yale)

PRIMITIVE Christianity conceived the Christian life as one of daily service to Christ, rather than simply one of stated times and seasons. Both the Jewish people and their heathen neighbors, however, had seen the necessity of keeping before the popular mind the memory of great men and prominent events. They had met this necessity in the establishment of a Religious Year distinct from the Civil Year. The ancient church desired to bring before the minds of all men—Christians and non-Christians alike—the principal events in the life of our Lord and the chief facts in the history of redemption. To secure this end the Ecclesiastical Year was gradually instituted.

Nothing is found of the Christian Year in the New Testament, nor yet in the earliest religious literature. Easter and Pentecost seem to have been observed in the second century and perhaps even earlier. But it was not until after the fourth century that the Church Year, with its various cycles of annual festivals, appeared; and for many decades after its appearance it varied in a number of particulars.

The subject of our study is a product of evolution. It began with the weekly observances of Sunday—the day on which Christ arose from the grave. Early Christians abstained from fasting on this day, and stood while at prayer. In addition to Sunday, Wednesday—the day on which Christ was betrayed, and the day on which the Jewish council determined to put him to death—and Friday—the day on which he was crucified—were observed by his followers in commemoration of his sufferings and death. Sunday was regarded as a day of joy and thanksgiving, because it was believed that on that day the Saviour burst the bonds of death and Hades. In striking contrast to the way in which Sunday was observed,

Wednesday and Friday were kept as days of penitence—"*dies stationum* of the *milites Christi*"—and half-fasting, that is fasting until three P. M. These days of penitence and fasting were preparatory to the Sunday festival of joy. All of the important days of the yearly cycle were in the beginning associated with this weekly cycle.

The Church Year may be divided into two portions—The *Semester Domini,* or that part in which the birth, passion, resurrection of Christ, and the outpouring of the Holy Spirit is celebrated; and the *Semester Ecclesiae,* which is devoted to the exhibition of the life of the church—its founding, growth and consummation, both as a whole and in the lives of its individual members. Though this division of the year was not made until centuries after its institution, and the second half was never fully developed, yet for the sake of convenience the subject will be treated in this manner.

THE SEMESTER DOMINI

Under this head, Easter, Christmas and Whitsunday, with their various cycles will be discussed.

The Jews began their Religious Year with the Feast of the Passover. The early church began its Ecclesiastical Year with the celebration of Easter, which season grew out of the Passover.

If we go back to the middle of the second century, we shall find a general observance of the Easter season. The ante-Nicene Church, in imitation of the Jews, observed a season which was called the "Christian Passover." This feast was divided into two parts—the *pascha staurosimon,* which commemorated the death of Christ, and the *pascha anastasimon,* which commemorated his resurrection. The former was known as the Passover proper; the latter after a time was called "Easter." The Passover proper answered to the gloomy Friday of the weekly cycle; the *pascha anastasimon* corre-

sponded to the cheerful Sunday. The feast of the resurrection obtained preeminence over that of the sufferings of Christ about the fourth century, and the former, as the fruit of the latter, was drawn into the Paschal season. Finally, the phrase, " Paschal, or Easter festival," was adopted as the denomination of these combined seasons.

Among those nations, whose language for the most part is derived from the Latin, some form of the Greek word *πάσχα* is employed to designate that part of the Semester Domini, which is signified by the English word " Easter." Among Teutonic peoples, some form of the word, " Ostara," is used to denote the festival which commemorates Christ's resurrection. Ostara was an ancient divinity, whose feast was celebrated near to the time of the vernal equinox. Our English word " Easter " is derived from the Anglo-Saxon, " eastron." This word is akin to the Greek word *ἠώς* and the Latin, " Oriens " and " aurora." As sunrise and springtime is comparable to the new moral creation in the resurrection of Christ, the celebration of the festival of Ostara was easily transferred to the Christian Easter festival.

The Christian Passover was naturally developed from the Jewish Passover, as the Lord's Day was developed from the Jewish Sabbath. Easter has been called, " a perpetuation of a Hebrew anniversary." The paschal lamb was regarded by the early church as a type of Christ, " the Lamb of God that taketh away the sins of the world."

In the ante-Nicene age there were free practises obtaining, but no fixed time for the observance of the Paschal festival.

The Ebionite Christians continued to keep the Jewish Passover, though in the light of its fulfilment by the sacrifice of Christ. Those persons, in obedience to the command of the Old Testament, always celebrated the feast in question on the fourteenth of Nisan. In so doing, they maintained that they were following the example of Christ, who, according to the

Synoptists, died on the fifteenth of Nisan, and, therefore, must have kept the Paschal feast on the preceding day.

The churches of Asia Minor attached themselves with respect to date to the Jewish festival, but gave it a Christian meaning. Since Christ, according to the fourth gospel, died on the fourteenth of Nisan, they affirmed that during the last year of his life he did not observe a regular Passover. On the fourteenth of Nisan (which might fall on any of the seven days of the week), they celebrated the Christian Passover by breaking their fast at the moment of the Lord's death, and instead of partaking of the Jewish paschal feast, they then observed the Eucharist and had an Agape.

Those adopting either of the foregoing forms were called "Quartodecimans."

A third practise, followed in all the West, and also in Palestine, Greece, Pontus, and Egypt, detached itself still further from the Jewish Passover. The day of the month on which Easter should be observed was disregarded, and the resurrection of Christ was celebrated always on the first Sunday after the March full moon, his death on the Friday preceding. If the fourteenth of Nisan did not happen to be a Friday, then the "*πάσχα σταυρώσιμον*" was always celebrated on the first Friday after the fourteenth of Nisan, and the Easter festival, with the observance of the Eucharist, on the Sunday immediately following.

This diversity of practise with regard to the Easter seasons awakened no attention until A. D. 155, when Polycarp, Bishop of Smyrna, visited Rome, where a dispute arose between him and the Roman Bishop, Anicetus, as to the proper season for the commemoration of the resurrection of Christ. Anicetus argued that his church followed the traditions which it had received from Saints Peter and Paul. Polycarp, on the other hand, urged that the churches of Asia Minor followed the tradition which they had received from Saint John. The two bishops could come to no agreement at that time, but in token of their

brotherly love, Anicetus permitted Polycarp to celebrate the Eucharist in his church.

About A. D. 150, the controversy broke out in Laodicea in Phrygia, where a party, not distinctly particularized, held to the Ebionite practise. Information concerning this dispute is incomplete and obscure. Virtually all the knowledge obtainable is to the effect that the Apologists, Apollanaris and Milito, took opposite sides, and that the controversy was confined to Asia.

Forty or fifty years later the dispute was renewed with more vehemence, and this time the entire church was involved in it. Victor, Bishop of Rome, imperiously demanded that the churches of Asia Minor should give up their Quartodecimanian practise. Those churches entered a vigorous protest against this, and in a synod convoked by Polycrates, Bishop of Ephesus, determined to adhere to their ancient practise. On account of their decided stand, Victor branded the Asiatics as heretics, and, Roman-like, threatened them with excommunication. But this drastic procedure on the part of the Bishop of Rome was not generally sanctioned by the various bishops. Even Irenæus, though he agreed with Victor in the point at issue, reproved him for failing to show the same fraternal feeling toward his Eastern brethren that Anicetus showed toward Polycarp. According to Eusebius, this action on the part of Irenæus prevented a schism.

The controversy was settled by the councils of Nicea, A. D. 325, where it was declared that the Roman practise should be the law of the entire church. It was thought unbecoming by those in attendance upon that council for Christians to follow the unbelieving and hostile Jews in the celebration of a Christian feast. Accordingly, it was ordained that the first full moon after the vernal equinox should be regarded as the fourteenth of Nisan, and that the Easter festival should be celebrated on the following Sunday. If fourteenth and sixteenth of Nisan happened to fall on Friday and Sunday, respec-

tively, the Easter festival was to be kept on the following Sunday.

The uniformity, however, which was desired in the celebration of the Paschal feast was not yet secured. For the church at Alexandria fixed the vernal equinox on the twenty-first of March, whereas the church at Rome fixed it as the eighteenth of that month. Consequently, in the year A. D. 327, the Roman Christians celebrated Easter on the twenty-first day of March; whereas their Alexandrian brethren kept the same festival on the twenty-fifth of March. In the sixth and seventh centuries the Paschal controversy was renewed in the West because of a change in computation. The Irish and old British Christians clung to the older cycle of eighty-four years in opposition to the Dionysian cycle of ninety-five years. The practise of Rome, however, prevailed, and those who differed from the Roman Church were designated "Quartodecimanians." This appellation was an unjust one, for Easter was always celebrated by the persons in question on a Sunday between the fourteenth and twentieth of the month, whereas the Romans themselves observed the feast between the fifteenth and twenty-first of the same month. But in A. D. 1583, Rome again changed her calendar. And even today the western churches, which hold to the Gregorian Calendar, differ from the churches of the East, which hold to the Julian Calendar, as to the time of the Paschal season.

In America the time of the observance of Easter is computed after the fashion of Rome. Easter Day is always the first Sunday after the full moon, which happens upon or next after the twenty-first of March. If the full moon happens on a Sunday, Easter Day is the Sunday following. But the full moon in question is not the astronomical full moon. It is the fourteenth day of a lunar month, reckoned according to an ancient ecclesiastical computation.

Since the year A. D. 325 the Easter festival has been preceded by a fast of forty days, in imitation of the fast of Jesus

in the wilderness, and the Old Testament types of that event. This season is known as the Quadragesimal, or Lenten season. At first, Lent was kept only by those who voluntarily did so. Later it became obligatory upon all churchmen. The exact length of the season was not fixed until the time of Gregory I (540-604), who appointed Wednesday of the sixth week preceding Easter Sunday to be the beginning of the fast. That day is denominated "Ash Wednesday," because in ancient times the priests and people sprinkled their bodies with dust and ashes in token of the frailty of their lives and their repentance from sin. Weddings, criminal trials, criminal punishments and sensual amusements were forbidden by the church fathers during the Quadragesimal period. Works of penitence, devotion and charity were, and still are, multiplied by the faithful during the Lenten season.

The six Sundays in Lent are called Quadragesima prima, secunda, tertia, etc. In the larger cities daily services are held in the ritualistic churches during the Lenten season, and frequently a sermon is preached, either by the priest or by his deacon.

The fast of Lent reaches its climax in Holy Week. This week also has its prominent days. Palm Sunday commemorates Christ's entrance into Jerusalem for his enthronement upon the cross. This day has been kept in the East since the fourth century. We find nothing concerning it in the West, however, until the sixth century. The next prominent day in the Silent Week is Maunday Thursday. Some say that this day is so called from the fact that the king of England, on Thursday of Holy Week, was accustomed to distribute alms from maunds or baskets, to certain of the proletariat class in Whitehall. Others derive the word from *dies mandati,* that is the day on which Christ said, " This do in remembrance of me." Maunday Thursday commemorates the institution of the Eucharist. The early Christians partook of the communion in the evening of this day in connection with an Agape. Then

it was their custom to wash one another's feet. Good Friday, the day on which Christ died, is, theoretically at least, the time of the deepest penitence of the year. Communion is not celebrated on this day, but in the ritualistic churches the passion story is read and songs of penitence are sung. The following day is the Great Sabbath, so called because it was believed that Christ reposed in the grave and descended into Hades on the Jewish day of rest. This day from time immemorial has been the one on which the catechumens, who have been preparing during Lent, are baptized; since the rite of baptism symbolizes participation in the death of Christ.

In the early church, Easter vigils were begun on the evening of the Great Sabbath, and continued with Scripture reading and prayer until the dawn of Easter. This service formed the transition from the *πάσχα σταυρώσιμον* to the *πάσχα ἀναστάσιμον*. It was generally believed that on this night Christ would return to judge the world, and consequently it was a peculiarly impressive service.

The Easter festival proper began, in the ancient church, about midnight of the Great Sabbath with the joyful greeting, "The Lord is risen!" and the response, "He is risen, indeed!" This is still the prevailing salutation between members of the Russian Church. The following Sunday, on which the Easter festival was brought to a close, was called "White Sunday" because on that day those who had recently been baptized appeared in their white garments and were solemnly incorporated into the Church.

Eastertide continues for eight days, or through the octave of Easter Day. In the Anglican Church, however, special services are appointed for two days only of this week. During these days all the passages of Scripture peculiarly referring to the Resurrection are read, and the opportunity of communion is still afforded, for it is required by the ancient canons that every member of that church should endeavor to receive the Eucharist at the Easter season.

The Christmas Cycle

In the Western Churches the Christian Year begins with the Advent. This season commences with the Sunday nearest Saint Andrew's Day, November thirtieth. After the time of Gregory the Great, the four Sundays preceding Christmas were set apart to be spent as a long Christmas Eve, in contemplation, not only of the coming of Christ in the flesh, but also of his second coming in judgment. Strictly speaking, the Eastern Church has no Advent, though the Nestorians observe a fast of twenty-five days at that season. Weddings and noisy amusements are forbidden by the Roman Catholic Church during Advent, and in the English Church the pericopes are selected with reference to the awakening of repentance and of desire after the Redeemer.

The Christmas festival originated in the West. The first traces of it are found about A. D. 360. The lateness of its appearance is due in part to the fact that the Jews had no corresponding feast; in part to the fact that the day of the birth of Jesus is not given by either of the evangelists; in part to the fact that the ancient church gave such preeminence to the day of Christ's death that the day of his birth was disregarded; and in part to the fact that the feast of Epiphany was in earliest times a substitute.

The twenty-fifth of March was generally held by the church fathers to have been the day of creation. From analogy it was thought that the conception of Christ, the beginning of the new creation, also took place on that day, which would throw his birthday on the twenty-fifth of December. Thus the festival of the Nativity nearly coincided with the heathen Saturnalia, in memory of the Golden Age, from December seventeenth to twenty-third of that month; the Ligillania, the time when children received presents, the twenty-fourth of December; and the Burmalia, December twenty-fifth, the winter solstice. These Roman seasons were great holidays,

especially for slaves and children. The custom of giving presents to children, to friends, and to the poor on Christmas Day doubtless had its origin in those heathen festivals. It was the object of the church fathers to regenerate these feasts with which their people were unavoidably brought into contact in social and business life, and to give them a Christian meaning.

Other writers trace the origin of the Christmas festival to the Jewish Feast of Dedication, instituted by Judas Maccabæus, after he had cleansed the temple from the pollutions of the heathen and had set up a purer altar for the service of Jehovah.

Before the sixth century there was no uniformity in the time of the observance of Christmas. The Roman Church celebrated it on the twenty-fifth of December, whereas the Eastern Church kept the same feast, for ages, on the twenty-sixth of January. In the sixth century, however, it was agreed by both East and West to observe the twenty-fifth of December as the anniversary of the birth of Jesus.

Other feasts gradually grew around the festival of Christmas. These together make up the Christmas Cycle. The celebration of the Feast of the Nativity proper was preceded by Christmas vigils, on Christmas Night. In the early church these vigils were kept with great solemnity because Christ was born on that night.

From the fourth century the church has observed three memorial days in close proximity to the day on which Christ was supposed to have been born—Saint Stephen's Day, December twenty-sixth; Saint John the Evangelist's Day, December twenty-seventh; and Holy Innocents' Day, December twenty-eighth. These days represent a threefold martyrdom; martyrdom both in will and deed, Saint Stephen; martyrdom in will without the deed, Saint John; and martyrdom in deed without the will, the Innocents. The church did not concern itself so much with the day on which these persons were born, but celebrated the day on which they were supposed to have been

martyred as their heavenly birthday. Saint Stephen's Day was placed nearest to the day of Christ's birth because he was the first martyr; Saint John's Day follows because he was closely related to Jesus; and finally, since the Innocents of Bethlehem were "the blossoms of martyrdom," "the offering of the first-fruits to Christ," their feast follows in succession.

Some time after the sixth or seventh century, the church set apart the seventh day after Christmas on which to celebrate the circumcision and naming of Jesus. Later, the Christian New Year's festival was made to fall on that day. In reaction against the pagan custom, which was to celebrate the turn of the year with revels, the early church fathers designed the first day of the new year to be a time of prayer and penitence.

The Feast of Epiphany originated in the East. At first it commemorated both the birth and the baptism of Jesus. After the introduction of the Christmas festival, Epiphany was restricted to the celebration of his baptism. In the West it obtained a Gentile coloring from Luke 2: 31, and received the name, the "Feast of the Three Holy Kings," with reference to the adoration of the infant Jesus by the wise men from the East. The Eastern Church connected this day with the first miracle at Cana, the baptism of Jesus, or the manifestation of his Messiahship, and the feeding of the five thousand.

In the Anglican Church, Epiphany, or the Twelfth-day, commemorates the visit of the Magi, the first miracle, and the baptism of Christ, in which he was manifested to Israel. At the altar of the Chapel Royal of Saint James, the king of England still pays his Twelfth-day oblation at the offertory, in gold, frankincense, and myrrh.

With Twelfth-night the Christmas cycle concludes. This feast falls on the sixth day of January.

The Cycle of Pentecost

The Jews kept the feast of Pentecost, fifty days after the Passover. This festival was an annual memorial of the giving

of the law. In addition to its commemorative signification, Pentecost was the day on which the Hebrews as a nation gave thanks to Jehovah for the ingathering of the fruits of the harvest. In the Christian sense, the Christian Passover falls on the fiftieth day after Easter, commemorating the sealing of the gospel by the descent of the Holy Spirit, the promulgation of the new law of love, and the endless harvest of the saved, who in Jerusalem on the day of Pentecost began to be incorporated into the church.

The exact time when this season was first observed is not known. Ambrose says, "The *Lord* had appointed that for forty days we should fast, that during fifty days we should rejoice." Others maintain that Pentecost is an apostolic institution, from the fact that Paul made a journey to Jerusalem "to keep Pentecost." Still others think that it was instituted after the apostolic age from the fact that Justin Martyr, Origin, and Irenæus make mention of it, whereas Tertullian affirms that the feast is an ecclesiastical, and not an apostolic institution. But though the exact time of its institution is unknown, it is known that this feast was universally observed in the second century.

The word "Pentecost" in the Christian sense signifies both a day and a series of days. Its period of fifty days is conceived as one continuous Sunday. During this season the Eucharist is celebrated daily, worshipers stand at prayer, and both priests and people abstain from fasting. The Greek Church still follows the ancient custom of reading the entire book of the Acts of the Apostles during the Pentecostal season.

Pentecost forms a marked contrast with the Lenten season. During Lent the hearts of the people are filled with sorrow and repentance in view of the sufferings and death of Christ. During Pentecost the people are taught to rejoice, because he is risen and lives eternally. This was one of the greatest feasts of the early church. Tertullian says, "All the festivals of the heathen put together will not make up the one Pentecost of the Christians."

The fortieth day after Easter is dedicated to the Ascension of Christ and is called "Ascension Day." It always falls on Thursday. The fiftieth day after Easter, or the feast of Pentecost proper, forms the climax of the Pentecostal season and is named "Whitsunday." This is a favorite day for baptisms.

In the Latin Church during the fifth century a custom arose of setting apart the three days immediately preceding Ascension Day, as Litany, or Rogation days. But the Greek Church never observed the Rogation fast in the Pentecostal season. This period has always been one of unbroken festivity among the eastern brethren. The Anglican Church observes these days as private fasts.

In the tenth century the Western Church dedicated the Sunday after Pentecost to the Trinity. This feast is still kept by the Roman Catholic and the ritualistic Protestant churches, though Protestantism rejects the Feast of Corpus Christi, which falls on Thursday after Trinity. The Greek Church does not keep Trinity Sunday, but has set apart the first Monday in Whitsuntide for commemoration of the doctrine of the Triune God.

Pentecost was the last great annual feast of the early church. It may be said to close the Semester Domini.

In the Roman Catholic Church, the Sundays following Whitsunday, until Advent, are counted from Pentecost. But in the Protestant churches, which retain the church year, Trinity Sunday is the basis, and those Sundays are counted from the first Sunday after Pentecost.

THE SEMESTER ECCLESIÆ

The number of Sundays in this part of the year varies between twenty-two and twenty-seven, according to the time of Easter. It contains a goodly number of subordinate feasts dedicated to the memory of the great men of the church. The

three integral parts of the Catholic Church—Eastern Orthodox, Roman, and Anglican—are not united either in the number of these feasts, or in the names of the men to whom they are dedicated, or in the day of the year on which they fall. A treatment of all the days kept by each of these churches would not be profitable. Consequently, a few festivals only will be selected.

The ancient church appointed a joint feast to the memory of Peter and Paul, which fell on the twenty-ninth day of June —the day on which they were believed to have suffered martyrdom. This joint festival is said to have taken the place of the feast of Hercules and the Muses, which was kept in Rome in the month of June. After a time it was thought unseemly that two such illustrious propagators of the faith should be companions in a single commemoration; and Pope Gregory the Great appointed the thirtieth day of June for the feast of Saint Paul, reserving the twenty-ninth for that of Peter alone.

The feast of Laurentius, the leading martyr representative of the church militant, was celebrated by the ancient church on the tenth day of August. It is not in the Anglican calendar, though it is still observed by the Greek and Roman communions.

A great deal of superstition is attached to the feast of Saint Michael the Archangel. The inhabitants of Chanae, in Phrygia, believed that he appeared to them one autumn. He was thought to have appeared a second time in Mount Garganus, in Southern Italy, and a third time on Mount Tumba or in its neighborhood. Various churches were ascribed to this saint, whose dedications were celebrated by special offices. These several dedications appear to have coalesced into one festival called "the dedication of Saint Michael the Archangel." Saint Michael is regarded as the representative of the church triumphant, and his feast is kept on the twenty-ninth of September. This day was first formally recognized in the thirty-sixth Canon of the Council of Metz, A. D. 813.

Saint Luke the Evangelist's Day is October the eighteenth. It is probable that this feast was instituted in the eleventh or twelfth century. It is not known definitely whether it is commemorated in honor of Luke's death or of the transfer of his remains to Constantinople.

Saints Simon's and Jude's day is October twenty-eighth. These apostles, it is believed, had a warm fraternal affection for each other. It is also thought that they partook of the same act of martyrdom. Hence their association in one and the same day.

Saint James is the patron saint of Spain. His day began to be observed universally about the eleventh century. The Greek Church commemorates the day of his martyrdom, April thirtieth. The Western Church celebrates the twenty-fifth of July, because on that day his relics were taken to Compostela, Spain, for interment.

Saint John the Baptist is supposed to have been born on the twenty-fourth of June. That day, instead of his heavenly birthday, is consecrated to his memory, both because of the significant events which preceded his birth and because of his dedication to the service of God from the womb. The day of his decapitation was first kept in his honor, which day the Roman Catholic Church still observes under the title of "Festum Decollationis." Some historians inform us that the Baptist's birth and death were originally celebrated on the same day.

The Greek Church celebrates Saint Bartholomew's Day, the heavenly birthday of this apostle, on the eleventh of June, leaving August twenty-fourth for the commemoration of the transfer of his relics to Rome. He is honored in Rome on the twenty-fifth day of August, whereas the Anglican church celebrates August twenty-fourth in his honor.

Though the day of the actual nativity of Saint John the Baptist is the one celebrated by the ritualistic churches, and the heavenly birthdays in the case of the other saints, the day

on which Paul was converted is set apart to his honor. There are three reasons for this:

1. Because of the example which his conversion furnishes. In spite of his gross offenses, Paul was chosen to be a vessel of mercy.

2. In order to give expression to special gladness. The church suffered no little grief on account of the fury of his persecution, and therefore had great cause for joy in his conversion.

3. Because of the miracle which was wrought by God in his conversion.

The festival originated in A. D. 1198, under Pope Innocent III.

The presentation of Christ in the temple, or the Purification of the Virgin, is celebrated February the second. This is not a very ancient feast. It probably originated under the Emperor Justinian, at a time when a great mortality had arisen in his capitol. It is called "ὑπαπαντή" in the Greek, *obvaiatio* in the Latin, because on that day, it is said, Saint Simon met the Saviour on his way to be presented in the temple—" and so the mortality ceased."

The Latin, Greek, and Anglican Churches are united on the twenty-fifth of April as Saint Mark's Day, though the local church at Alexandria has set apart September twenty-third to his honor. Saint Mark is the patron saint of Venice, and his feast is kept with great solemnity in that city. Whenever his Gospel is read in Saint Mark's Church, the priest points toward the place where his body reposes and utters the words *Evangelium secundum hunc.*

The Greek Church gives to Saints Philip and James separate days, whereas the Roman and Anglican communions celebrate a joint festival in their memory, on the twenty-first of March, because on that day their relics are said to have been mingled at Rome.

All Saints' Day. The Pantheon at Rome, whose characteristics have been summed up by Byron in *Childe Harold* as "Simple, erect, severe, austere, sublime," in the year A. D. 609, was converted into a Christian church, receiving at its consecration the designation of "Santa Maria ad Martyres." It is now popularly known as "Our Lady of the Rotunda." It is to the circumstance of the conversion of the Pantheon that the celebration of All Saints' Day is to be traced. The festival of the dedication of "Santa Maria ad Martyres" was kept on the thirteenth of May; and a feast of all the apostles had been formerly observed on the first day of the same month. Chrysostom says that "a festival of all martyrs and saints obtained in the Eastern Church as early as the fourth century; where it was celebrated in the octave of Pentecost." In the year A. D. 731, the Western Church substituted the larger and more inclusive commemoration of "All Saints" for the lesser commemoration of "All Apostles and All Martyrs." Gregory IV, in the year A. D. 834, changed the time of the celebration of this festival of All Saints, from the month of May to the first of November.

Feast of the Holy Cross. The cross on which Christ was believed to have suffered was in the hands of enemies. The Emperor Heraclius defeated the Persians in a great battle and recovered it. Whereupon the Catholic Church, Roman and Greek, set apart the third day of May in commemoration of that achievement. This feast finds no place in the Anglican calendar.

There are many other saints' days, but a sufficient number has been enumerated. Gradually every day of the church year became sacred to the memory of some saint or martyr. These lesser feasts were at first only local commemorations, but by degrees they assumed the character of universal festivals of triumph. The multiplication of holy days, despite the fact that the original design of the Year—as will be seen later—has at times been wofully perverted, represents the true idea

that the life of the Christian should be one of unbroken spiritual festivity.

Every institution is capable both of use and of abuse. Sunday, for example, may be used for rest and worship, or it may be prostituted to base and infamous ends. So, too, with regard to the Ecclesiastical Year. The correct use of it has always been productive of great good, whereas the abuse of it not infrequently has worked much ill. Some unhappy results of its institution will be mentioned, and then attention will be directed to its advantages.

Idleness, and dependence upon the patronage of saints rather than the Creator for comfort and succor, are two of the worst evils that curse the world. The observance of the Christian year has been misused to foster both these wrongs; for men in all ages have forgotten its true import, and have not only neglected their vocations on feast days, but have also worshiped the saints whose memories are revered.

The overcrowding of the church year, and the multiplication of so great a number of annually recurring festivals and saints' days, have had the effect of giving such preeminence to those days that the Christian Sabbath has been crowded into the background. It is a remarkable fact, both of present-day life and of history, that the strictest observance of Sunday is to be found in the regions and countries where the yearly feasts have entirely lost place in the popular mind; New England and Scotland, for example.

"As early as the fourth century the festivals were enjoined under ecclesiastical penalties." In the Greek Church, it is said, there are to devout worshipers only one hundred thirty workdays in the year. Monks, priests, and others, who devote their time exclusively to the service of the church, and whose maintenance is provided for by her treasury, can celebrate two hundred thirty-five feast days in the year without disadvantage. But it is an injustice to require non-clerics to spend time in the observance of saints' days, which should be

spent in work and recreation and in the interest of wives and children.

Gregory Nazianzen, in the fourth century, warned his church against public parade, drinking revels and banqueting, saying, " Such things we will leave to the Greeks, who worship their gods with the belly." From this we infer that in the early centuries the Christian festivals were abused by the introduction of the sensual excesses of the pagan feasts. It would be quite natural for those who had been converted from paganism to act on the feast days of the church as had been their custom on the feast days of the gods; and so it is probable that even the great festival of Pentecost suffered perversion.

It was the policy of the Catholic Church, especially after Pope Gregory I, to regenerate the popular festivals of the heathen and give them a Christian meaning. This was a mistake, for it led to one of the greatest possible abuses of the Christian year. The calendar saints took the place of the ancient deities; Rome became a second time a pantheon; and as a result of all this the church of the Middle Ages was but little better than a Christianized form of paganism.

It is a lamentable fact, moreover, that during the time immediately preceding a fast day, or season of fasting—as for example Lent—some persons, who are not by any means distinguished by sanctity or zeal for Christianity, are accustomed to give themselves up to unrestrained reveling, in order to compensate for the approaching days of self-denial. This abuse became legitimized, after the time of Augustine, in all Catholic countries, especially in Italy, at the Carnival. This is a woful misuse of an institution whose design is to promote holiness. But the nominal class of Christians in the churches which reject the Ecclesiastical Year, in the generality of cases, have no season in which to practise self-restraint, but consume all their days in frivolity, hilarity, or deviltry. So, if the ethical value of actions lies in their effects, as the teleologists say—and no one can condemn this teaching on the ground of its

entire destitution of truth—the Ecclesiastical Year is a praiseworthy institution, despite the abuses to which reference has been made, and it would be better for society if all churches should observe at least its chief festivals.

What are the advantages issuing from the institution of the Church Year? They are many.

The Christian Year is an annual confession of faith. Each part of it witnesses to some great article of that confession. It keeps, and is intended always to keep before the minds of both churchmen and non-churchmen the chief facts in the history of redemption. It intermingles the facts of the life of Jesus with the daily experiences of the people, and serves to direct attention to the great facts on which salvation depends. " Day unto day uttereth speech," and the tone of each anniversary is distinct and emphatic. Thus the Sacred Year, with its constantly recurring seasons, is not only marked with monuments and memorials of Christian story, but it also serves to interweave religion with the lives of men by connecting the most important events upon which redemption rests with the vicissitudes of the civil year.

In addition to this, the year is also conducive to the presentation of truth in its entirety. Every person is prone to give almost exclusive prominence to his own favorite fragments of the gospel. But the Church Year, with its holy seasons and appointed readings for each day, presents truth more nearly in its due proportions, and aids to its promulgation with symmetry and beauty. It will not permit the story of redemption to be robbed of one single fact or truth, but sets our whole goodly treasure in due proportion before us, that of all which God hath given us in the gospel of his Son we should lose nothing.

In the churches whose services are in the vernacular, the Christian Year is effective in the prevention of segregation in the matter of Scripture reading. Some persons hold a few texts so near their eyes that the rest of the body of devotional

literature is obscured from their vision. We have a favorite psalm, a favorite gospel, or a favorite epistle which we prefer to read to the exclusion of other portions of Scripture equally important. But, to take a case in point, the devout worshiper in the Anglican church must read, or hear read, various psalms, and different parts of the epistles, Gospels, prophetical and other books on holy days, feast days and Sundays, each of which bears directly on the day or festival in question; and thus liturgical churchmen become familiar in its entirety with the Word of Holy Writ, " which is able to make him wise unto salvation."

It is necessary for every church, if it would be true to its mission, to awaken and keep alive in the minds of its communicants, and in the minds of others as well, interest in the subject of religion in general, concern on the part of each one in his own personal religious life and regard on the part of all in the parish for the welfare of the church. The generality of the Protestant churches meet this necessity by means of weeks of prayer, protracted meetings and long revival services. On the other hand, the churches which observe an Ecclesiastical Year secure the same end by seasons, longer or shorter, of special religious observance and efforts. The results would seem to justify the latter method. For it would appear far better to do religious work quietly, sensibly, steadily, straightforwardly and permanently, than by means of " clap trap " methods, artful devices and hypnotic influences to stir the emotions of a number of excitable persons, and bring them into the church destitute of the slightest reason of the hope of which the professional evangelist persuades them they are in possession.

The Greek and Roman Churches are very zealous in the observance of the religious year. The Roman year differs from the Greek, however, in that it attaches itself to common life and the natural year, whereas the Greek adheres very closely to the ceremonies and customs of the Jews. At first, Easter formed the beginning of the church year, both in the East and

in the West. It is said that the Nestorians suggested it would be more fitting to begin it with the first Sunday in Advent. As was before intimated, Advent is still the beginning of the religious year in the Roman and Anglican churches. The Greek Church, however, begins its year with the first Sunday after the Feast of the Holy Cross; and divides it according to the four Gospels, which are read entire in course. The Roman Church divides the year into four portions, of three months each, named "Quatember," separated from each other by a three days' fast.

The Anglican, Lutheran, and German Reformed Churches observe the three leading festivals of the Christian year, together with many saints' days, though the latter feasts are passing more and more out of use. The Congregationalists, Baptists, Methodists, and Presbyterians for the most part reject all of the yearly cycles and saints' days as merely human institutions; but on the other hand stand for a strict observance of the weekly day of rest instituted by the Creator. It is only fair to say, however, that in America Christmas and Easter have been observed for some time by the majority of the churches, without interfering at all with the strict observance of Sunday, and they promise to become regular institutions in our country. Many new annual festivals, such as the Feast of the Reformation, of Harvest-home, and of the Dead, have been established by the Protestants of Germany. In the United States we have frequent days of fasting and prayer in addition to our annual Thanksgiving Day, which, although of local origin, has been adopted by the majority of the States in the Union, and recently by both Houses of Congress, as a national institution.

A STRAND OF BLUE

ARTHUR STEVENS PHELPS
Sometime Lecturer Christian Esthetics, Berkeley Baptist Divinity School

It is esthetic culture that makes life interesting. Culture does as much for the soul as it does for the soil. It lifts life toward its ideals. It multiplies life's contacts. It creates an atmosphere in which personality can grow. It is the angel before whom the locked prison doors open that he may lead us through the dusty streets of monotony and weariness. Culture for a purpose. Culture for culture's sake is snobbery; culture for the soul's sake is character; culture for humanity's sake is service; culture for God's sake is worship. Let the beauty of the Lord our God be upon us. Contemplation begets imitation. The ancient Hebrews were enjoined by law to attach to the four corners of their outer mantles fringes, or tufts, in order to remind them of all of Jehovah's commandments. Twined among these twisted threads was a strand of purest blue, affording an instance of the tact of their great president in adorning the prosaic virtue of obedience. "Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself," writes the Deuteronomist (Deut. 22: 12) condensing the earlier ordinance of Numbers (Num. 15: 38, 39). In that statute they had been commanded to look upon it and live holily. I suspect that the phrase "the beauty of holiness," popular with the nation's great poets, may have owed its origin to this statute. It has been suggested that it was to the strip of blue on the border of the great Healer's robe that the feminine invalid of the Gospels reached her hand in the crowd that thronged Him.

The thread of sacred blue made its wearers attractive to one another. As the Creator has sown the desert plains with His most lavish display of wild flowers, so the Near East would be somber enough were it not for her colorful garments.

Travelers sailing through the Suez Canal today find the Arab under the lonely shades of Mount Sinai interesting to look at, his robes and head-gear marked with stripes of color. Color has served a useful purpose in covering the drab monotony of our personalities from the eyes of those that have to see us every day. It is a case of distraction aiding attraction. That bit of blue brought to the Israelite, even when in days of persecution he transferred it to his inner garment, the spirit of restful peace which nothing but beauty can bring. It showed him that not an hour is so busy as to leave no room for the touch of something lovely. There is too little of beauty in our lives. The craving for it is to me a touching thing; the flower-pot in the tenement window, a bit of ribbon on the worn hat. Nature's bright colors endure. On a trip to Alaska I was honored with the gift of a native totem-pole, and informed that it had been painted in Indian vegetable dyes, more permanent than oils. I once by chance made proof of the extraordinary fastness of nature's tints. As a boy in camp in the woods in the eighties, wishing to mark in green a Bible verse and having no paints at hand, I hit upon the idea of rubbing the passage with a green leaf. The other day, chancing to open that old Bible, I found the color had not faded a jot during these forty or more years. The Pharisee who, like the Hindu yogi, in everything was religious, wore larger tassels than those of his inferiors, and must have found their tint pleasing to his eye. No shade of blue elsewhere is like that of the Orient from its borders in Persia and Greece to its confines in Tibet. From immemorial time the child of the East has seen it spread on the sea and in the open sky, and laid its subdued loveliness beside the golden brown camel's hair of rolling hills everywhere, in rug and tapestry, and rickshaw-coat. The feeling for color has insensibly breathed into his culture a delicacy of taste that impresses the hardy Westerner as an instinct of loveliness. Beauty refines and lifts the tone of life. The very grossness of Oriental religious rites is derived from their

devotion to the beautiful, by expressing the extreme of self-sacrifice in ceremonial filth. Nobody knows what the *panchagavya* costs the Hindu!

It is a false notion that mere familiarity with beauty in any of its myriad forms will make us of the West appreciative of loveliness. Such a result depends altogether on the individual himself. "You may own a great picture," said Arnold Bennett, "but you will not possess it until you can appreciate it." There are women that go in and out of well-ordered homes every day, and associate with others that have perfect taste in dress, yet keep their own homes in a jumble of disorder; and whose clothing looks as if it had come from a rummage sale after a three days' scrimmage. Unfortunately, we cannot warn them as Ezekiel did, that "the Lord will tear their kerchiefs." Tourists visit scenes that make earth a paradise and are offended by everything they see. A man told Mark Twain at Honolulu that the cocoa-palm "looked like a feather duster struck by lightning."

Seek only the best. Coleridge said in *Biographia Literaria:* "It is noticeable how limited an acquaintance with the masterpieces of art will suffice to form a correct and even a sensitive taste—where none but masterpieces have been seen and admired." Physical science and esthetic culture open the eyes to the wonders of the world, which God has made ineffably beautiful. Art is man's dream of nature. Like Robinson Crusoe exploring his island, the open eye finds new wonders, new glory everywhere. Every bush is aflame with God. The Creator loves color. The student in high school gains new knowledge of the divine spirit when his soul has been trained to share the gorgeous rays of the far-flung sunset, the diapason of roaring surf, the statuesque grace of tree and minaret. Why walk the world as a stranger?

Contemplation begets imitation. God has given us in the human body an instrument of marvelous power; let us learn to play on every string. Two eyes, two ears, ten fingers, are

multiplied media of contact with the infinite variety of our environment. A horse that is blind in one eye eats grass from only one side of the path. The air is filled with unheard music. The telescope has peopled the sky with starry cherubim. To be ignorant is culpable; to be satisfied with ignorance is criminal. Emerson standing in the great forest exclaims: "I am a transparent eyeball!" The farmer lad, climbing the hill that bounds his farm, shouts: "How big the world is!" If a rolling stone gathers no moss, neither does a setting hen grow fat. In the seventeenth and eighteenth centuries, the gentleman of good taste was well versed in music, painting and architecture, as well as in literature. As the lesser gods of idolatry go out, the gods of esthetic culture bring their idols back to the devotees of art. The old hymn lamented that

> The heathen in his blindness
> Bows down to wood and stone,

but so nobly graven are some of that heath-dweller's images that we who can see are tempted to follow his example.

Culture by travel. Unfamiliarity begets contempt. The yellow peril shrinks when one becomes acquainted with the yellow man. Knowledge of missions is not obtained *in absentia*. It was "as he journeyed," that the Good Samaritan found his opportunity. A sea voyage taught Jonah. Abraham, Joseph, Moses, Daniel, were pushed out by the hand of God. Everybody should become personally acquainted with the world's best pictures and statuary, if only through copies. The missionary should not neglect his opportunities. When the children of a missionary from Mexico saw the Madonnas on our walls, they whispered to him, "Are they Catholics?" God has not confined the revelation of himself to a person and a book. The great Christian printers were divinely inspired. It is not hatred of the beautiful with which we have to contend, it is indifference to it. Pragmatism may be more dangerous than atheism. Standing in the little chapel of the Church of Santa

Chiara, it makes one sad to think that those walls once bore the frescoes of Giotto, the greatest painter of his age; and that the Spanish governor ordered them whitewashed. "It makes the room too dark," he said. Everyone's favorite picture is his autobiography. It reveals his hidden self. In it he may read his inner likeness. The majority of the pictures on the walls of our homes are not worthy of their owners. They were bought to fill the space, or to match the wall-paper. For every age and condition art has its special message. Boyhood has its Landseer, its Paul Potter, its Rosa Bonheur; girlhood, its Madonnas, its Joan of Arc. Against hard greed and soft sentimentality, Christian culture makes its way. Statuary is art in the round, a sermon in stone, an alabaster box of fragrant ointment. The world owes an unpayable debt to the great sculptor. Angelo has passed to his reward; but his *Moses* is an interpreter of the character of that great law-giver greater than all the commentaries. It is a marvel that the same hand could have made David's force known to us through *Il Gigante,* and the tender femininity of Mary through the *Pietà* in Saint Peter's. Da Vinci, superman, invents the wheelbarrow, anticipates the aeroplane and the parachute, paints the greatest picture of all time, and leaves so large a collection of manuscripts written with the left hand, that three centuries have not been long enough to make them all known to the world. As you look in wonder at his *Last Supper,* you are led to exclaim: "Truly his brush was dipped not only in experimental pigment, but in the blood of Calvary!" A book can say one thing; a work of art a thousand. Your sculptor is a prophet; your architect a creator. Know the world's famous buildings. Illuminate the place of prayer with the seven lamps of architecture. From woven boughs and dugout retreat and sheltering cave to the sacred piles of York and Cologne, man has translated the worship of God through the materials of the mineral kingdom. From Babel to gable, his aspiration has learned to climb heavenward. Peter's fatuous wish on the

Mount of Transfiguration has been answered in the precipitous wall and glittering minaret of the world's noblest roofs.

Diversification is as important in the cultivation of an appreciation of the arts as it is in buying bonds. Begin by determining that you will resolutely acquaint yourself with the best that the hand and brain of consecrated genius have begotten. Music, the universal language, has received a recognition in the curricula of the schools which has not yet been accorded the other arts. When Delilah asks Samson how to tie him up so that he shall be helpless, he suggests as his cords (marg., Judges 16:7) new bow-strings. We have all been spell-bound by like captivating fetters. The child of twelve now knows by its theme more great music than the professional musician knew when I was in college. And he knows which instruments are best adapted to its interpretation. Other types of culture have been left undeveloped, but from the crooning of the savage mammy to the rendering of the *Messiah* at the royal coronation of Britain's king, music has its universal appeal. It is the best traveled road to God. Worship, the world over, finds its natural expression in melody. The soul of music is music in the soul. He is poor indeed who cannot speak its tuneful language. It is not essential that one should be acquainted with technique to apprehend its revelation. How varied our moods! The Pied Piper of Hamlin, the lute of Romeo, the *Marseillaise* of the army camp, convey the accents of the heart. The voice of God calls through the soughing breeze in the vast silence of the Grand Canyon, in the crashing surf, in the canary's trill. Life advances from the *Sweet and Low* of the cradle's lullaby, through the *Lohengrin,* and dies away in the *Marche Funèbre.* Fifty-four of the Psalms are dedicated to musicians, as widely different in character as their readers. The same music affects differing listeners diversely. Each clef has its appeal. One strain thrills the worshipers as they lift heart and feet ascending the steps of the temple; another sounds the signal to fall down and worship the image

that Nebuchadnezzar hath set up. One is gross, sensual; another, cheap and tawdry; one languorously insipid; another raises the worshiper to the skies. Ear can be trained, if heart be in tune.

From the four corners of the dust-grimed garments of daily toil dangle the twisted threads of the lynx-eared tassels that wave as their wearer moves, and move his soul as they wave, the thread of heaven's blue reminding him that obedience glorifies drudgery, and holiness glorifies obedience.

EDITORIAL NOTES

Education and Religion

THE idea seems to be gaining ground that an educated man must abandon his religion. The basis of the idea is that, if one be religious, it involves the acceptance of certain beliefs which are contradicted by scientific knowledge and the dependence on occult forces in which no educated man has any faith. It is lamentable the large numbers of young people whose religious faith has been unable to stand in the presence of the scientific ideas imbibed in college. It is quite obvious that something is wrong either with religion or our system of education, or both. The sooner the situation is correctly diagnosed, the better.

No end of harm for the younger generation has resulted from the type of religious education to which they have been subjected. They have come to regard Christianity as a set of ideas rather than as a way of living. It is quite true that religion has ideational content, but it is also true that such content is not a closed system. The essential feature of the Christian religion is devotion to that way of living that was exemplified by Jesus Christ. There ought surely be no disharmony between that way of life and loyalty to the truths of the sciences. In the early centuries of our era Christians were known as people of "the way." The shift of emphasis from conduct to belief has resulted in a distinct loss in moral power and in the alienation of many who experienced intellectual difficulties. One of the most urgent needs that faces the Christian ministry is to recapture the moral attractiveness that was for so long the glory of Christianity. Let the younger generation know that the important matters are in the sphere of conduct rather than ideas, and some of the problems and perplexities will never arise.

The Historical Approach

A BETTER knowledge of the history of religion in general and of Christianity in particular would help to mitigate the crisis that so many young people experience in college. The study of history has a humanizing influence. It enables the student to understand that there are no such things as religion or science or education in the abstract. We are concerned only with folks who are religious, scientific, or educated. If there be any conflict, it is within persons whose attitudes are not rightly adjusted to one another.

An historical approach makes clear the dynamic character of human movements, whether religious, moral, or what not. It is absurd to think that religion has stood still through the centuries. An ecclesiastical authority may place its imprimatur on a doctrine, and declare it to be forever true. But a hundred interpreters may feel it incumbent on them to show in what sense the doctrine is true, and the interpretations may vary as much as you please. When Mr. Philip Wentworth wrote in the June *Atlantic* about what college did to his religion, he gave no indication that he had even a faint appreciation of the fact that Christianity had a history, or could have one. Who is to blame for this difficulty that so many college men and women are experiencing? The blame lies with our religious educators whether in the home, school, or church, who fail to present the facts about religion in their historical perspective as human experiences.

Christianity can only be understood as it is seen in the stream of life, individual and social. Neither my home nor my church has any monopoly on it. The great experiences into which one is initiated in making the spiritual adventure of living the Christian way are not confinable to any group or any period. It is the glory of the Christian life to translate the spirit of Jesus into problems and situations that emerge from time to time. Christian living is creative and energizing. The

younger generation should be confronted with the creative task of making the Christian way of life effective in a world beset with the stupendous problems that have emerged in our modern civilization. If young people are trained to believe that the Christian life is nothing beyond the repetition of approved formulas and participation in set forms, it is little wonder that the cultural advantages of college make it all appear too drab and pusillanimous.

Religion, Science, and Philosophy

The problem is another phase of the relation between religion and science. We ought not to need reminding that the conflicts have been between theology and the other sciences rather than between religion and science. Yet there are many of our contemporaries who have not separated the ideas about religion from religion. When ideas of two types come into conflict, they immediately weight the scales on the side of physical science, and doubt the validity of religious concepts. That may or may not be correct. When theology throws in its lot with a cosmology that astronomical physics has discarded, as has happened more than once, it serves but to invite ridicule upon itself.

It is not yet time to assume that the scientific portrait of reality is either complete or the best possible. The scientific interest is in what is measurable and mechanically explicable. It is only concerned with one type of value, viz., truth in the sense of correspondence with facts and coherence with other known facts. But why should any one assume that the external and physical order of nature is the only or the chief medium through which reality is to be understood and interpreted? Such an assumption is based on naïve naturalism. If it be valid, then of course religion will be cast into the discard. And so will art, morality, philosophy, and even the remaining interest that science has in truth. Few men would care to deny that there is a world of imponderable values, the chief of which are

goodness, beauty, and truth that defy the calculating devices of the scientists. Few will deny that there is much more to our interest in life and the world than what can be measured and explained.

The place of religion in the life of the educated person is thus a philosophical matter. Naturalism as a system of philosophy is nowhere in good standing. It is based on a mechanistic hypothesis that explains nothing, not even itself. When one announces that he cannot be religious because of his scientific ideas, he is really confessing his faith in naturalism. He is using his own intelligence to doubt the higher reaches of intelligence as they are expressed in the good and the beautiful. He is denying idealism of every description. Religion teaches us that man is more than a mechanism, and that life has spiritual aspects that partake of reality just as surely as do the physical. No person who aspires to culture can neglect the worth aspects of experience.

The amateurish critics of Christian faith almost invariably assume that Christianity is always and everywhere dualistic. Here again a wider knowledge of the history of religious philosophy would be a corrective. It is quite true that traditional Christian thinking, whether Catholic or Protestant, has been based on a diremption between the natural and the supernatural. Early Christianity easily adopted the dualism of Platonic metaphysics. Aquinas built a dualistic theology, based on Aristotle. In modern times the Kantian dualistic epistemology has helped to perpetuate this tendency. One need only cite the wide-spread influence of Hegelian thought on theology to illustrate the fact that it is quite feasible to be monistic and be Christian. Many thoughtful Christians today refuse to draw any sharp line between the natural and the supernatural. The Christian ministry of the present has a real opportunity in directing the minds of the youth to the possibility of a philosophy of religion that stresses immanence and monism.

Religion Integral to Education

Religion has not abandoned its claim to do something for life that we need, and that cannot be achieved in any other way. It is still the mainspring of inspired humanitarianism, and the source of profound sympathy. Besides this, it gives to a person the consciousness of participation in tasks that are of cosmic significance. To millions of souls it continues to be the source of moral power and the guaranty of the validity of moral values. Religion as a way of life summons men and women to the highest levels of experience that are possible to humanity. It is the crown and glory of all human values.

The question of paramount importance is not whether an educated man can be religious, but whether a man can be really educated and neglect religion. Religion opens the way to the best life a man can live. If one decides to neglect or forego the possibilities of enrichment that a spiritual companionship with Jesus opens, he is closing the door against the completest and most satisfying life. Modern education in its keen desire to be scientific, is in peril of neglecting the imponderables. There is no harm in being as scientific as we can, if we do not elevate our scientific method into a naturalistic philosophy and stop there. We have the testimonies of many eminent scientists that a scientist can be religious without being any the less scientific.

The deeper things of life need to be felt and experienced to be appreciated, and an education that fails to develop the appreciative and participatory attitudes is incomplete and inadequate. The Christian church, through its ministers and other religious educators, must point the way for this generation as it has done for others, to the more abundant life.

BOOK REVIEWS

The Doctrine of Grace. Edited by W. T. Whitley, M. A., LL. D., with an Introduction by the Archbishop of York. New York: The Macmillan Company. 1932. Pp. xi, 396. Price, $4.50.

One of the fruitful consequences of the ecumenical conferences at Stockholm and Lausanne has been the stimulation of international and interecclesiastical theological discussion and the resultant defeat of theological provincialism. The Anglo-German discussion of the problem of the kingdom of God, which the Stockholm conference brought to the fore, is now followed by an international discussion of the problem of grace, which assumed central significance at Lausanne. Under the auspices of the Continuation Committee of the latter conference, theologians representing many of the great churches of Europe and America, with the exception of the Roman Church, have examined and formulated the main differences existing between the beliefs of the churches on this doctrine, as well as the agreements. Their findings are presented in a volume which consists for the most part of historical essays dealing with the development of the doctrine from the New Testament to modern times, in Greek and Roman Catholicism, Protestantism, Mysticism and Methodism. Several brief essays which seek to offer modern interpretations of grace or to synthesize the apparently conflicting doctrines of the churches conclude the volume. The historical essays are almost all very well done, though they are necessarily too brief for adequate treatment of their subjects. The constructive articles contain many valuable suggestions, but the net result of a careful perusal of the book may be for others, as it was for this reviewer, the feeling that these men have written far too little about the grace of God and far too much about the doctrine of grace.

If the book is disappointing as a vital contribution to the fresh interpretation of the idea of grace and disappointing as a contribution to the cause of church unity the writers, who are all able and competent men, are not to be blamed. The blame attaches rather to the churches they represent and between which they are attempting to negotiate. The book leaves one with a picture of an ecclesiastical Christianity so bound by traditionalism, so loyal to its old symbols that it clings to forms which have lost their meaning and makes no serious effort to recapture those meanings because it does not know it has lost them. The meaning of grace is as profoundly important for our generation as it was for any

generation—more important than nineteenth century liberalism in theology is able to understand. But if liberalism is unaware of its importance the ecclesiastical orthodoxy which this book represents is unaware how impossible it is to recapture or retain the meaning without new struggle and interpretation. It seems unwilling either to look for new symbols which will express the old meaning or to work with the old symbols until they glow again with the life of meaning. It seems impossible that church union should be found by this road, or that if it be achieved it have any real significance. A union which rests upon a lowest common denominator and not upon living loyalty and common devotion may be a union of ecclesiastical institutions. Why it should be called Christian is obscure.

The discussion will raise the question in the mind of many a reader, as it did in the minds of some of the writers, whether the symbol "grace," with its inevitable connotation of personal favor, is not too closely associated with the symbol of imperial, arbitrary personality on the part of God and with a wholly individualistic conception of salvation to be as useful for us today as it was for Paul, Augustine and Luther in expressing the experience of divine sustaining, redeeming and creating power. There are suggestions, particularly in the article by Manson on "Grace in the New Testament" and in the concluding article by the Bishop of Gloucester, that we may be better able to say what Augustine, Luther and Wesley said if we use the language of Jesus and the prophets rather than the language of Paul. But if we do continue to use the language of Paul and the language of doctrine it will be necessary to recover its meaning in experience and life before our use of it will have any significance for church union or any other good purpose. To this recovery of meaning "The Doctrine of Grace" makes only a slight contribution.

H. Richard Niebuhr.

Yale Divinity School.

Christianity and the New World. F. R. Barry, Fellow and Tutor of Balliol College, Oxford. New York: Harper and Brothers. 1932. Pp. xvi, 317. Price, $3.00.

Mr. Barry has written one of the most refreshing and stimulating books in recent years, one that every preacher ought to read. It was published in Great Britain under the title *The Relevance of Christianity,* where its reception was enthusiastic. The real purpose of the author is to give us a prolegomena to the study of Christian ethics. The world of today presents new and perplexing problems, and it becomes a task for Christian ethics "to show how the Christian world-view, centered upon faith in a living God and accordingly supernatural in its emphasis, can offer itself

as the interpretation of our rich and manifold experience in an ever-widening and bewildering universe."

The modern world is greatly disturbing thoughtful men in the Christian church. They are firmly convinced that a vital religion should have a purifying and inspiring effect on all phases of life. That in itself creates problems. The distinction between the sacred and secular breaks down, and with it there arises the danger of making everything secular. Another danger arises from religion placing its imprimatur on certain aspects of the social and economic life that are ethically indefensible. The sanctions that commanded the loyalty of our fathers have many of them ceased to appeal to our children. Industrial life, political life and social relations have brought us into a maze of new problems for which there are no solutions obtainable by appeal either to historic tradition or sacred scripture.

Christian ethics today must be creative or lose its distinctiveness. Mr. Barry is right in considering that there is no specifically Christian ethic. That which we expect is rather a world-view, a motive, an incentive emanating from the Christian way of life that will give to ethics guidance and power. If the New Testament fails to give the guidance we need, it may be because we are asking of it the wrong questions. Its concern is not to give detailed instructions for conduct, but to help us appreciate the worth and significance of life.

Is the resolution of our dilemma to be found in humanism? Mr. Barry's answer is " No " and " Yes." It is in the negative if by humanism we understand making man the measure of all things, which so often eventuates in a loss of faith in man. We cannot believe in the excellence of man unless we believe in something more than man. Human values cannot be established on a purely naturalistic basis. But our author believes there is a Christian humanism that is effective. The desires of man are ever conflicting with his limitations. He desires to grow, to improve the conditions of life, to make life more expansive. Religion must be on the side of progress, helping man grow. If it be merely aligned with convention, no wonder that men repudiate it. Our creative efforts for goodness are best when we realize that there is an eternal Goodness that has claimed us and which we serve. Our thought of God needs to be enlarged so as to include all that is good and true. The irreligiousness that is so prevalent in the modern world is a rebuke to the poverty of the church's interpretation of God. The meaning of life is understood best as one sharing in eternal life, in the life of God.

When Barry uses the word " supernatural " he does not mean " otherworldly " in the ascetic sense. In the Christian view the supernatural is

manifested in the natural, the transcendent in an immanent kingdom of God. It is doubtful how much Christian thinkers have yet realized the changes demanded for our thinking from the new physical science. We must have more emphasis on immanence. God must be found in the laboratory, the school, the home, the library, the art gallery, if theism is to hold its appeal. Wherever we find experiences of value and permanent significance, there we ought to find a place for the Christian interpretation of life.

In the second part of the volume the author faces seriously the implications of the Christian view-point for the family, citizenship and the industrial life. The Christian has duties with reference to these various aspects of our communal living. His religion may not give him detailed guidance. But it ought to give him a spirit that he will carry into the solution of these problems. Social institutions like the state or the economic order can never save a man. Yet they are indispensable elements in our living together, and command our loyalty. A man's life may not consist in his possessions, but with no possessions life would be miserably poor. The Christian church needs to abandon the attitude of sanctioning the prevailing institutions for the mere sake of tradition. It should remember that the soul of a man is the greatest of all values, and lend its influence to all movements designed to enrich life, and remove its limitations. Its summons is to reawaken in men the sense of everlasting values that lie deeper than the things of this present life.

A. S. Woodburne.

A History of Christian Thought. Arthur Cushman McGiffert. New York: Charles Scribner's Sons. 1932. Vol. I. Pp. xi, 352. Price, $3.00.

Doctor McGiffert's long service as a teacher in the field of Christian doctrine has admirably fitted him for the writing of such a volume as has come to us recently from the press entitled, *A History of Christian Thought.*

This volume is the first of a series covering the history of Christian thought both in the East and West. The present volume starts at the beginning of the Christian era and carries on the development of it, particularly in the East, until the creative period closed somewhere in the early eighth century, where it was summed up by the outstanding theologian of the time, John of Damascus.

This book will be followed by a second volume covering the development of Christian thought in the West from Tertullian to Erasmus. In later volumes the complete history will be brought down to recent times.

This is a pretentious piece of work, but, judged from the first volume,

it will be well done and will make a definite contribution to the libraries of all who have to deal with such an important phase of the Christian church and its experiences.

It lies outside of the ability of the reviewer of this volume to check up intimately on all the historical facts or deductions of Professor McGiffert's volume; however, one can certainly rely upon the scholarship and fidelity of such a great and noted teacher.

This is neither a popularly written story of the church nor is it a technical treatise. The present volume lies somewhere between these two extremes and is well adapted for the use of ministers, students, and anyone dealing with this subject in a scholarly way.

The book has a splendid index and a very good bibliography so that where references must be followed up for further information and enlightenment, the bibliography and index will be found of very great value.

One gets the impression after reading this book that Christian thought bears the marks of gradual growth with the experiences of the years; although, very definitely at times, the light becomes dim and the way obscure.

The book is charmingly written with real mental vigor and literary grace, and the characters who appear upon its pages as the authors and pioneers of these great doctrines of the church seem human and natural.

To most students of Church History, especially in these early phases, the picture is blurred and broken. Here, in this volume, you will find it made clear and excellently put together so that one gets the vision of more than seven centuries of the church's best and greatest thought.

After having read the book for the pleasure of reading it, it can well be placed upon one's library shelf for constant and dependable reference. It is quite likely that a new interest in the why and wherefore of early Christian thinking may guide us into a more faithful appreciation of the doctrines of the church in our own day.

The first volume is decidedly a good contribution, and we look forward with pleasure to the appearance of the new volumes, to follow in due time.

GEORGE F. FINNIE.

Piety versus Moralism: The Passing of the New England Theology. JOSEPH HAROUTUNIAN. New York: Henry Holt and Company. 1932. Pp. 329. Price, $3.00.

SELDOM has the reviewer had the pleasure of reading a history of Christian thought with such penetrating insight and clear analysis of points of view

as is revealed in this history of New England Theology extending from the days of Jonathan Edwards in 1750 to those of Nathaniel W. Taylor in 1830.

Briefly but adequately the New England religious world of the mid-eighteenth century is presented, resting back firmly and undisturbed upon the foundations of the Puritan fathers. It had been a narrow world and a safe world, protected, guided and mastered largely by the church with its Word of God for more than a century. Calvin and Calvinism might well be the supreme dictator in that little section on the stern and rock-bound coast.

But the migrating spirit had already carried men afar for that day. There were groups in the Connecticut Valley. And others were far westward in Massachusetts. Now the binding authority over them was of necessity becoming the state and not the church. Under the drive of natural and inevitable events Calvinism was slowly losing power and prestige. True, the theologians did not recognize it or at least they did not recognize the reasons for it. And the reshaping of their religious thought through verbal and written discussion constitutes the story of this book.

It is the story of "God's Wicked World" becoming beautiful in the eyes of his austere ministers. Of the "Waning Glory of God" and the waxing nobility and grandeur of man. Of the discovery of the little child in tenderness and love.

So the author reviews such heated controversies as raged over "The Fate of the Damned" and the "Wrath of God and Cross of Christ." The points of issue resulting in the Unitarian Revolt are splendidly presented with illustrative material from the published "broadsides" of all parties. And the age-old question, basic, probably, in the Calvinistic scheme—the Freedom of the Power of the Faculty of Will—receives final treatment at the skilful hands of the author.

As an aid in understanding the present Christian thought and practise in America this book will be found very valuable. Read together with a brief history giving the social and political changes within this most important period in our country's life it will be found to be even more valuable. The author, necessarily, could give but slight hints as to these influences upon the religious life of the people.

R. E. E. Harkness.

Seventy Years in Archæology. Sir W. M. Flinders Petrie, Kt. New York: Henry Holt and Company. 1932. Pp. 307. Price, $4.00.

We are here introduced to the work of the oldest Palestinian archæologist who is still active in the field. Petrie is in his eighty-second year and in

a real sense has been pursuing his hobby these seventy years. But his hobby is his vocation. He is peculiarly single-minded and believes he can do this kind of work better than he could do anything else, and perhaps he has a lurking suspicion that he can do it as well as any other living person. Quite rightly has he been called the father of Palestinian archæology.

From childhood he had an interest in antiques, and in early life he had the good fortune to be directed to a study of the Egyptian pyramids. The fantastic theories expressed by Piazzi Smith, in *Our Inheritance in the Great Pyramid,* caused many to wonder if there might not be some peculiarly divine revelation of human destiny wrapped up in these ancient tombs. Preparing himself thoroughly for the work, young Petrie went to Egypt and, making detailed measurements of the great pyramid, showed that the figures used by Smith as the basis of his revelation did not correspond to the actual measurements of the pyramid, and hence all his conclusions were unfounded. In the meantime so great was the interest in the theme that the Royal Society determined on an official survey of the pyramid and set aside £100 for that purpose. Finding out this fact, Petrie assured them that the survey had already been made, presented them his findings, and in due time was awarded the money.

To follow the achievements of Sir Flinders for the next fifty years is here impossible. Such is the work of the book, which from another angle is the story of the development of archæology.

The book is personal and vivid. For fifty years we follow the author, spending his winters in Egypt, Sinai or Palestine and his summers in London, ever seeking to fill up the gaps in ancient history. The reader easily becomes a participant in all the adventures of the author. With him we trudge over the burning sand in the noonday heat, lie up to the mouth in the water in the Suez canal, crawl into the dark and musty graves, and make our home in the caves for weeks at a time. Or again we face all sorts of difficulties with incompetent officials at home or abroad or hob-nob with the diggers and the archæological family. Better still is it to feel the thrill of unearthing the remnants of the temple of Onias in Egypt, or the discovery of the Merneptah stele or to come on treasure trove. To read the book is to gain at least an outline of the work of a great archæologist who has consistently made all things bend to the single objective in life.

I. G. Matthews.

The Archæology of Palestine and the Bible. William Foxwell Albright. New York: Fleming H. Revell Company. 1932. Pp. 233. Price, $2.00.

The Richards Lectures, delivered at the University of Virginia in 1931 by Doctor Albright, are the basis of this volume. The three lectures, (1) the discovery of ancient Palestine, (2) unearthing a biblical city, and (3) the Bible in the light of archæology, occupy 114 pages, while 110 pages are added in notes and addenda.

The second chapter, the narrative of the author's work during three seasons at Beit Mirzim, which lies a few miles southwest of Hebron, is the most valuable part of the work. Here both the methods and the results of excavation are clearly outlined.

Among the discoveries that interest the biblical student a few only may be mentioned. The seal of "Eliakim servant of Jehoiachin," which was found in the seventh century strata, seems to put us in immediate touch with the king of Judah who spent so long in captivity (2 Kings 25:27-30). A relief of the serpent goddess, with the winding coils of the serpent around the legs of the statue, adds further testimony to the existing wealth of material showing how prevalent serpent worship was in the country. A stone lion, of native workmanship, from the period preceding 1250 B. C., is worthy of passing notice, though there can be no certainty as to whether it was used as a symbol of Astarte, or was of far less consequence. A glimpse is gained into ancient amusements, when we see the five small cones and the five small pyramids of faience and the small ivory dice that apparently belonged to some game of the long ago. Such finds go to show how all the world enjoys the passing hour. While the massive walls of the bronze period, preceding Israelitish occupation, as compared with the poor weak ones of the days of early Israel is a full page commentary on the book of Judges, the numerous grain bins in the period of Solomon, and the six dye plants of a later period, give important information of the economic situation in Judah. In Beit Mirzim as in all other places in Palestine, each season's excavation has added material, both complementary and supplementary to that found in the biblical documents.

The author has given us an excellent account of his field activity. A few photographs of the most important features of his work, with proper charts and graphs, would have added very materially to the value of the book.

When we pass from historical statement to interpretation, there is large place for divergent opinion. Sometimes the author's assertions are but slightly related to fact, and not a few of his conclusions may be ques-

tioned. And assuredly Doctor Albright, the most prolific purveyor of views subversive of orthodoxy, is in a strange rôle as the quasi-defender of traditionalism.

I. G. MATTHEWS.

Jesus Through the Centuries. SHIRLEY JACKSON CASE. Chicago: The University of Chicago Press. 1932. Pp. 376. Price, $3.00.

STUDENTS of early Christianity have long learned to look upon Doctor Case as the authority in that field. Such books as *The Historicity of Jesus, The Evolution of Early Christianity, The Social Origins of Christianity,* and *Jesus: A New Biography,* have established his right to that position.

And now his latest work, *Jesus Through the Centuries,* which, as he says, "completes a series of studies that have been in progress for several years," reveals the author not merely as a conscientious, reliable historian of the Christian church but also, and perhaps chiefly, a portrayer of, because enamoured with, the personality of "the real Jesus of Palestine." True Professor Case has always been scientific in his study, he is devoid of sentimentality, but he has always been sympathetic, writing with the appreciation of a long-time friend, out of an experience of fellowship that has grown richer and deeper through its testing and trial. He does not write to minimize Jesus, to lessen his influence upon the thought and the practise of today but rather, if possible, to explain him, "the enigma of the centuries" who has held such power over the lives of men and to clear away any medieval, superstitious conceptions that might tend to make him unreal to the thinking of the present.

This has been accomplished by showing how Jesus has been interpreted in each age according to the felt needs of the time and its particular ways of thinking. Religion has always been man's attempt to find security, certainty and peace in the midst of the transient circumstances of his external life. And no one is better equipped to present this effect of the social order in its totality upon religious conceptions than is Professor Case.

Thus in the ever shifting world-view due to political, economic, and scientific changes Jesus has been the Triumphant Martyr and the New Messiah of his early Jewish disciples; the Deified Hero and Lord of the Cult in the Hellenistic, Gentile world; the Logos, Second Person of the Trinity, the God-man, the Divine Saviour. But such conceptions have been possible only because men have "gazed upon the human face of Jesus through which shone the very love of God himself."

How then may we estimate "the worth of the Palestinian Jesus for the religion of men in the twentieth century?" From the author's calm

and clear interpretation of the past centuries we may be prepared for his answer: "Not that any spoken word of his must be automatically authoritative for all subsequent ages, or any act a model to be reproduced by all later generations of disciples." But by "living with Jesus as intimately as we can, by acquainting ourselves with his earthly career, we learn to know the historical person as he was known by his contemporaries." And we thus find him "a living individual who hopes and fears, aspires and strives, experiences elation and disappointments, praises the good and blames the wicked, comforts the afflicted and threatens the proud, succeeds and fails in his designs, grows weary and is refreshed, and pursues an earthly pathway to its fatal end on Calvary." Living with such a person we catch his spirit, not to be his slavish imitators, but to meet our day's requirements creatively as he did his.

Thus in this deliberate, scientific study of Christian history Jesus is exalted to the supreme position. Throughout the ages, with varying definition, title, and terminology he has been found the answer to man's search for nobility of character and goodness of life. And as a fact of history, whatever the interpretation of that fact, Jesus remains to meet human needs "through the centuries."

R. E. E. Harkness.

The Teacher's Commentary. Hugh Martin, M. A., General Editor. New York: Harper and Brothers. 1932. Pp. xvi, 430. Price, $2.50.

This commentary is designed to meet the special needs of teachers of children, particularly those in the senior classes of elementary schools. There are forty-one contributors, all of whom are British, most of them being English, and all more or less directly engaged in primary education. Twenty of these are women, most of whom are engaged in teaching in girls' schools of one kind or another.

Naturally with so many contributors, values will not always be consistent, but the average in accuracy, in expression and in practical usefulness is very high. The publication should amply meet the aim of the editors. Among the general articles, that by T. H. Robinson, on the Religion of Israel, may be singled out for its simplicity of statement and comprehensiveness of outlook.

In all its parts, the work is well up to date. It places at the disposal of the reader, usually in a very simple form, the results of historical scholarship of the last century. In this respect it is one of the signs of the times. We remember that when Peake, in 1919, issued his one-volume commentary of the Bible, which assumed the results of critical scholarship, many considered it a bold venture. Now with the works of Dummelow,

Peake, Gore, The Abingdon Press, and Martin, it would seem that such results must be a commonplace. With the frank recognition of the part played in early religion by mythology and folk-lore, the acknowledgment of crude ideas of inspiration and the significance of the miraculous, many of the old stumbling blocks to an intelligent understanding of Scripture have been removed.

As the commentary is chiefly for the teachers of children, selection of biblical material has naturally been made. Leviticus and Chronicles receive scant notice; a paragraph each suffices for Zephaniah, Joel, Obadiah and Nahum; and less than a page each was deemed sufficient for Haggai, Zechariah, Malachi, the Song of Songs, Lamentations and Habakkuk. The four hundred and thirty pages are divided as follows: two hundred and twenty-eight to the Old Testament, one hundred and forty to the New, fifteen to the Apocrypha, and the remainder to maps, charts and illustrations. In most books, the historical background, a discussion of significant problems related to the book, a presentation of religious values, with brief notes on the text and suggestions for teaching, are found in the treatment. Altogether the volume is to be highly recommended to Sunday-school teachers.

I. G. MATTHEWS.

What We Live By. ERNEST DIMNET. New York: Simon and Schuster. 1932. Pp. xxii, 309. Price, $2.50.

THOSE who have read *The Art of Thinking* will not need inducement to read this new book by Ernest Dimnet. Too few books are written with the wisdom and wit which Dimnet uses in this remarkable volume.

Much of the book is written in dialogue in which an invisible character asks questions and challenges the statements of the writer, an attitude of book-writing which inspires intimacy and interest to all who read it.

Abbe Dimnet is fundamentally a philosopher, and the great questions of life, the true, the beautiful, and the good, are the subjects with which he deals. But, he is more than a philosopher; he is an artist in the use of English. He has a wide knowledge of human nature, banked about by an intimacy with all literature, art, and music.

Without exaggerating in the least, to expose oneself to this remarkable volume is to receive a liberal education. There is, at one and the same time, something sweet and beautiful in the presentation of all his discussions.

What We Live By is a book one might well carry about in one's pocket to dip into from time to time. It will be surprising if it does not remain a literary classic in the passing of time.

The latter part of the book goes deeply into fundamental questions; love and character, religion and the church, are spoken about freely. It is a reflection of a life given over to wholesome meditation, and no one could but feel better after having looked at things through the eyes and the heart of Abbe Dimnet.

GEORGE F. FINNIE.

The Interpretation of Religious Experience. PERCY GARDNER, Litt. D., F. B. A. Nashville: Cokesbury Press. 1932. Pp. 231. Price, $2.00.

DOCTOR GARDNER is a member of the Broad Church party in England and a well-known writer. His earlier books have called forth considerable criticism from conservative circles. In this contribution he seeks to develop certain positions he assumed previously, and to defend spiritual potentialities of Christianity adequate for a materialistic and selfish civilization. He rejoices that the rank and file of his fellow churchmen are making progress in their ecclesiastical thinking, that the Lambeth Encyclical of 1930 points forward, and that the Bishops, the most conventional group in the Church of England, are witnessing increasingly to the extended truth of this scientific age.

The author recognizes the fitness of the intellectual and emotional approaches to religion, but chooses for himself the ethical or practical inquiry as the more fruitful procedure. The philosophers and the saints represent the first two interpretations respectively. One group tends to be mainly interested in consistency of thought, and the other in ecstatic states that can scarcely be reproduced by the typical Christian. By meeting the obligations of the ordinary day as in fellowship with God and the Christ, the religious way of life can be enrichingly shared.

Throughout the book the author never loses sight of the doctrinal phase of religion, nor of the controversial questions which his former writings have raised.

STEWART G. COLE.

Aids to Christian Belief. FRANCIS JOHN MCCONNELL. New York: Abingdon Press. 1932. Pp. 178. Price, $1.00.

THIS small volume is a distinctly useful book. Bishop McConnell was invited to deliver the Lectures on the Bennett Foundation, Wesleyan University, and the Wilkin Lectures, on the Wesley Foundation, at the University of Illinois, and the book at hand is an outcome. He selected, as the title before us indicates, a very practical subject for the present day. The topics chosen for the several lectures still further show this, for he discussed the scales of value which are in place at the present

time, the growth of ideas as we are aware of these, social stimuli as these must be taken into account, the challenges which we face, and the place of the religious expert under such conditions. In addition to the lectures themselves Doctor McConnell gave opportunities for questions, and Chapter VI is a summary of the important questions asked and the answers given. As would be expected, the treatment throughout is distinctly thoughtful and at the same time phrased in popular language. For the important subject which Bishop McConnell presents there is probably no other so helpful treatment available.

FRANK GRANT LEWIS.

Twenty Thousand Years in Sing Sing. LEWIS E. LAWES. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. x, 412. Price, $3.00.

WARDEN LAWES has presided over Sing Sing with professional skill for twelve years. In this book he traces his own history from boyhood as one interested in public wards, how he rose in the ranks as a penologist, the administrative changes through which Sing Sing has passed during its century of service, the realistic factors, humorous, pathetic, tragic, and romantic, in the ups and downs of hundreds of criminals, and the author's own attitude toward law, crime, and the society that is responsible for both.

In a most readable style the warden has uncovered and interpreted the recent crime debacle of America. A sampling of sentences will illustrate the view-point of this authoritative spokesman. "The purpose of a prison is to correct irregular conduct and motivation." "Merit should play as great a part in prison as in the commercial world outside." "The warden knows that fifty per cent. of his wards are not really criminally minded." "Notorious criminals are often the by-products of a sensational press that could hardly maintain itself without them." "No two men were led to crime by exactly the same urge." ". . . since that day I have never given up any man as wholly bad." ". . . I found something in the hearts of those two men that has carried me through every circumstance and enabled me to regard my wards as men with human instincts responsive to sober influence." "Guidance rather than deterrence is the answer to crime . . . society's primary obligation to its faltering wards." The fourth and fifth sentences in the volume register the warden's judgment regarding the validity of the electric chair: "My experience has convinced me of the futility of capital punishment. History would seem to confirm this view-point." The book is dedicated "to those tens of thousands of my former wards who have justified my faith in human nature."

Two facts stand out emphatically in this volume, which George W. Wickersham claims is the most important single text-book on crime con-

ditions in the English language: one, the striking progress of social science in the treatment of criminals during the past one hundred years; the other, the vigorously *human* approach of the warden himself to the men who come under his jurisdiction. A new respect for personality is permeating prison walls. If a similar spirit could catch the imagination of legal agencies, the press and the public, Warden Lawes' population would not continue an increasingly mounting one.

It would be timely for churchmen to read this book and rewrite, in the face of contemporary evidence of our civilization, their doctrines of human sin and divine grace. A socialized theology with vital purpose might eventuate. Christians would learn to think and act in terms of real men, actual situations, and a flesh-and-blood kingdom of God.

STEWART G. COLE.

The Church in the Roman Empire. P. GARDNER-SMITH. Cambridge: The University Press. 1932. Pp. 112. Price, $1.25.

The Church in England. F. J. FOAKES-JACKSON. Cambridge: The University Press. 1932. Pp. 114. Price, $1.25.

THESE two books are Parts I and III respectively of Volume II in a three-volume series with the general title: *The Christian Religion, Its Origin and Progress,* of which the General Editor is J. F. Bethune-Baker, of Cambridge.

Volume I is entitled *The Rise of the Christian Church.* Part I, "The Jewish People and Their Faith," is written by Rev. L. Elliott Binns; Part II, "The Earliest Christian Church," is by The Ven. J. W. Hunkin, and Part III, "Early Traditions About Jesus," by Rev. J. F. Bethune-Baker.

Volume II, treating *The Expansion of the Christian Church,* deals in Part II with "The Church in Later History," by B. L. Manning.

Volume III, *The Church of Today,* contains in Part I, "The Church's Faith," by P. Gardner-Smith; in Part II, "Christian Worship," by F. C. Burkitt, and in Part III, "The Church's Task in the World," by C. E. Raven.

This series of handbooks has been designed for use with youth in schools of the church and in colleges, and yet the two parts under review are not written in the general scheme of study-books. In each case the story is well told as of peoples seeking great ideas and high ideals, with new conditions and new knowledge ever presenting new problems for earnest and serious men to meet and solve. No list of questions is appended

to each chapter as a basis for discussion, which is the doubtful method often used in American books of this type.

Each book is necessarily very brief, the bare historical facts only being presented. But each chapter carries a valuable bibliography for further reference.

Though written from the standpoint of the Anglican Church, these little books will serve as ready sources of information on most of the important questions in the history of the church and its present state and outlook.

R. E. E. HARKNESS.

Indien und das Christentum. Vol. I. "Indische Frömmigkeit." Professor D. Theol. HILKO WIARDO SCHOMERUS. Halle: Buchhandlung des Waisenhauses G. m. b. H. 1931. Pp. viii, 198. Price, mk. 9.

THIS is the first of a projected three-volume work dealing with the struggle between Christianity and Indian religion. The missionary activity of the Christian religion has taken it into India, where it has to compete for loyalty with long-established faiths showing a great degree of virility. If therefore the herald of Christianity is to make any significant progress, he must understand the religious history, ideals, and aspirations of the Indian peoples. It is within the range of such understanding that he will come to the proper interpretation of his own problems. This work is designed to help toward such an understanding, and as such it ought to serve a very useful purpose.

Volume I, which is before us, is concerned with Indian piety. Historically, Indian piety has assumed many forms, now with an emphasis on the ritual, again on knowledge, and yet again on bhakti. Yet in connection with the religious quest as the Indian follows it there is always associated the idea of karma with its companion doctrine, transmigration. That which the Indian regards as the paramount evil from which he needs to be saved is not moral but intellectual—ignorance of the fundamental identity of the personal soul with the soul of the universe. Such ignorance is at the root of the rebirths to which man is subjected. Consequently the means of salvation to which he has recourse are designed to restore that sense of one's unity with God. The author has discussed discriminatingly the various ways in which Indian piety has sought for a means of salvation.

Naturally the question arises as to the significance of ethics in a system such as the Indian. In India, religion enjoys an overmastering lordship over all else. Ethical conditions are in no wise a measure of the worth of religion. The ideas of karma and transmigration are partially ethical in

significance, in that the making of karma involves the opportunity for the fruit of one's deeds to be realized. But that is as true of good as of bad karma. The soul's wanderings could only cease when it ceased to achieve karma, that is when all that one does is wholly disinterested. Then only is salvation (*moksha*) attainable. Such a philosophy involves a pessimistic view of the value of life, for it results in a resignation growing out of a deterministic outlook and a denial of human freedom. The only positive ethical contribution was in connection with caste regulations.

Here and there throughout the discussion our author introduces the Christian views of religion and ethics in contrast with the Hindu view that he is describing. One chapter deals with the Indian idea of God as contrasted with that of Jesus. In Brahman speculation, personality is believed to be a limitation on the thought of God and inadmissible; in Jesus it is fundamental. Christian ethics also has a theological significance that is absent from the ethics of Brahmanism. Christian ideals of piety differ from the Indian in the stress they place on service and on the individual's right to immediate intercourse with God.

Doctor Schomerus has certainly set forth in a masterly way the main types of Indian piety, with their consequent forms of expression and doctrinal tenets. He has illustrated the poetry of Indian piety by German translations of two Tamil poems. The work will be of service not only to missionaries desiring a knowledge of the religious conceptions of the people among whom they are to work, but also to all students of Indian religion. One difficulty is that the German style of the author is unnecessarily involved, and the constructions complicated.

A. S. Woodburne.

Out of the Storm in China. William B. Lipphard. Philadelphia: The Judson Press. Pp. xiv, 201. Price, $1.50.

When the antiforeign riots broke out in China with such universal fury and passion in 1925 it was freely predicted in the American Press that it betokened the end of Christian Missions in that land. Indeed, many A Christian leader in this country was pessimistic as to the future. For almost inevitably the antiforeign spirit was antichristian. Missionaries who had served the people faithfully, the churches, native Christians—all that savored of the West—met with blind antagonism and assault. If Christianity could hope to remain rooted in the land it must, according to most students of the field, be placed under the leadership of the native pastors.

Critical was the situation for some years following that outbreak of fierce and passionate protest.

It is the story of those desperate times, their terror and their heroisms and the outlook for the future which Doctor Lipphard tells in this study-book of China's missions. It is of Baptists he chiefly writes, for its purpose is denominational, and yet in its survey the book encompasses the entire field of missionary activity in that disturbed but hopeful land.

For dark as were the prospects at one period for this great work of service in a foreign country, light has again appeared. Missionaries carried on, some of them refusing to obey the orders of consuls to withdraw to places of safety, believing that by fearlessly remaining at their posts of duty great gains would be made in the Christian enterprise.

True, adjustments have had to be made. Young native Christians have been thrown into places of supreme responsibility and have proved themselves entirely dependable and capable. "According to statistics for the year 1931, there are one thousand and sixty-five Chinese leaders associated with one hundred and fifty-one Baptist missionaries on the three Baptist mission fields in China." Many of these are highly trained men and women—teachers, preachers, physicians and surgeons—some with degrees from the chief universities of this country.

But even greater adjustments must be made, according to the author, if our missionary work is to commend itself to these people. With the justifiable growth of nationalism, the missionary can no longer accept the privileges and benefits of extraterritoriality; there can be no "gunboat" enforcement of the gospel. This is in accord with the historic principle of the Baptists, complete separation of church and state, and the Baptists were among the first in China to put that principle into practise. And Christianity thus standing upon its own defense has won greater respect and esteem.

There is also the question of property rights being vested in the Foreign Missionary Board; the payment of salaries; the personnel of the educational boards and executives. And above all, perhaps, for the immediate present is the need to face the divisions of sectarianism so unnecessary to and so incapable of being understood by the Chinese mind.

But Doctor Lipphard seems to feel that an even greater problem forcing itself upon the missionary conscience is that provoked by western civilization as it impinges upon the East. Secularism and materialism in its worst form is gripping these ancient people. Western industrial methods are breaking down the long-established social and economic order. Bicycles, automobiles, airplanes and other products of our machine system

have made their appearance on Chinese soil and a new demand for these "conveniences" has created a spirit of striving and discontent. Such a period of transition is always a dangerous one.

These and many others are the problems which the author raises in this sympathetic but frank and keen study of the missionary enterprise of China. The book is marked with the evidence of thorough research not only in the field of Baptist missionary literature and practical service but in those of other denominations as well.

R. E. E. HARKNESS.

The Origin and Development of the State Cult of Confucius. JOHN K. SHRYOCK, Ph. D., University of Pennsylvania. New York: The Century Company, published for The American Historical Association. 1932. Pp. xiii, 298. Price, $4.00.

THERE are a number of books available dealing with the doctrinal tenets of Confucianism, but Professor Shryock has placed in our hands a work that enables us to understand the place of the cult in the cultural life of China. It is a historic development, beginning with a purely humanistic honoring of the sage, and culminating in his being worshiped with divine attributes. There is nothing static about this religion any more than our own. We need such studies as this to deliver us from the easy habit of viewing non-Christian faiths as though they were fixed cults and doctrines.

Confucius was born in an atmosphere with distinctive religious ideas and practises, the majority of which he apparently accepted. He made no attempt at reform or at founding a new religion. He worshiped Heaven as a god which symbolized the moral nature of the universe. Ancient Chinese religion included the worship of nature deities and the worship of ancestors. It was not until after Confucius' time that the deities were definitely personified. Confucius emphasized the need of living a good moral life, and was more specifically an ethical teacher than religious. His religion was rather the support of his ethics than his ethics the ground of his religion.

The Chinese custom involved the worship of all spirits, especially those of one's ancestors. Until the Han period, i. e., from two centuries before the Christian era to two centuries after it, none but the descendants of Confucius paid him this honor. But the Han Emperor, Wu Ti, began a movement which led to the scholar class paying divine homage to the sage, though even yet it does not appear as a distinct cult. Another Han ruler, Ming Ti, issued an order in A. D. 59 that sacrifices to Confucius be made in government schools. This marks the real beginning of the cult. In the medieval period the development of the cult was delayed by

a movement attempting to fuse in one unity the doctrines of Buddhism and Taoism with Confucianism. It was in the Ming period that full divine honors came to be attributed to Confucius, and the Manchus carried on the Ming tradition pretty much unchanged. The republic has witnessed a rapid modernizing of China with a disintegration of old customs and institutions. The close connection between the schools and the civil service lent strength to the cult, and when this bond was snapped, the chief reason for the cult was gone. Professor Shryock does not believe that China will ever again accord to Confucius the status of a god.

It is a fascinating story, and skilfully related by one who is eminently competent. This is the first account in any occidental language of the historical development of the cult. The work is heavily documented, both in Chinese references and works in western languages. All students of the history of religions are indebted to the author for his brilliant work, and to The American Historical Association for making possible its publication.

A. S. Woodburne.

Kagawa. William Axling. New York: Harper and Brothers. 1932. Pp. x, 202, with 5 illustrations. Price, $2.00.

In this book two creative Christian workers meet. During the thirty years' residence in Japan the author has been given the opportunity to form intimate friendships with leaders of thought in politics, in religion, and in literature. He has acquired a remarkable command of the Japanese language. Few have equalled him in understanding Japanese thought and purpose in social and international affairs. Not many missionaries have been able to interpret Christianity so acceptably to a non-Christian civilization. Naturally he became the intimate friend of Kagawa, probably the most influential native Christian builder in the world today. Kagawa has not occupied the space in secular papers that Gandhi has, but his value to Japan far outweighs that of Gandhi to India. Both are equally courageous and patriotic, but they are poles apart in motive and in sanity of judgment in application of principles to concrete situations. It was time that Kagawa should become better known to the English-speaking world; and no one is better qualified to introduce him than Mr. Axling. The hero of the book is so intimate a friend of the author, and so many-sided in his contacts with life, that the author must have resisted many a temptation to write as a hero-worshiper. If so, he has shown remarkable self-restraint. The biography is a straightforward narrative of one of the makers of epochs in church history. It has the

thrill of a romance and the appeal of reality. To read it is a moral tonic and a rebuke to religious indifference.

The volume consists of twelve chapters of biography and a chapter called Kagawagraphs, which are some of Kagawa's meditations on science, the social order, nature, art, sin, suffering. These are worthy of comparison with Pascal or Amiel.

MILTON G. EVANS.

That Strange Little Brown Man Gandhi. FREDERICK B. FISHER. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. viii, 239. Price, $2.50.

DOCTOR FISHER, who was formerly a bishop of the Methodist Episcopal Church, has been acquainted with India since 1904 and with Gandhi since 1917. In the present volume he presents graphically not only his portrait of Gandhi, but also his views on the political situation in India, on the problems of race, and on the conduct of missions. The book might also be entitled, "My Views on Gandhi, the Government of India and Missions." The author states in the preface that he is "pro-Indian, but not anti-British"; "Christian, but not anti-Hindu nor anti-Moslem."

The portrait of Gandhi that we see in this sketch is interesting, coming from one who ardently admires Gandhi. It is the same Gandhi who has been depicted by Andrews and others. He is shown to be a man of many parts, of winsomeness as well as determination, humor as well as seriousness, piety as well as statecraft, one who is practical as well as mystical. Fisher thinks he would be an excellent premier for an Indian government. Here and there we have flashes of Gandhi's greatness—his moral insight. A new perception of the spiritual issues involved in the economic and political crisis of our day is the great need. Gandhi's significant contribution is here.

If the author had not informed us in the preface that he was not anti-British, we would never know it. The plain fact is the book breathes the spirit of Anglophobia. None will deny, not even the British, that they have made many mistakes in the government of India. That is no excuse for one to neglect or ignore all but one side of the story. Probably most of what Fisher says is true, though not all. A statement that is full of half-truths, however, may result in a totally false impression. Fisher's picture of the English in India is like Katherine Mayo's *Mother India* in that respect. A few examples will illustrate. We are told with regard to the boycott of British goods that if patriotically Indians cannot buy cloth to cover their bodies from England, "the only recourse" is to spin it and weave it themselves (p. 169). Does the author not know that the importation of cloth from Japan has vastly increased to take the place

of British cloth? He describes the British cloth made from Indian cotton as expensive. It is also true that many men in South India have abandoned wearing *khaddar* because it was too expensive, since it wears so poorly. In dealing with American influence, the American missionary's influence toward democracy is rightly mentioned, but why not admit that the British missionary has been equally a democratic influence? The Church of England was far in advance of Bishop Fisher's own Church in sharing church administration with Indians. The description of the Indian educational policy indicates that the author has taken account of only part of the facts, and even these are badly understood. The policy of a particular university is presented as though it were a national policy. He writes of discrimination against American missionary colleges in an inclusive way that gives a wrong impression. The description of the grant-in-aid system as part of England's "divide and rule" policy is certainly ingenious. He even indulges in a diatribe against missionaries who use Fords, and speaks of them as curiosities. Surely he knows that motor-buses are nowadays plying the country roads of India in all directions. He talks of missionaries being sent home by Government for wearing Indian dress and showing sympathy with the Indians. One whom he mentions, Mr. Keithahn, was told by the Governor of Madras he was free to remain and is returning; and another was Dr. Forester Paton (a Scot), whose unjust persecution was the work of the local police and not backed by the Government. But the reviewer must not continue. It would require another book to correct the wrong impressions left by this. The most pathetic thing is the unhappy impress of negative criticism that the book leaves upon the reader.

The white race needs to be jolted out of its superiority attitudes. We Anglo-Saxons need to be delivered from our Nordic superiority complex. If Doctor Fisher's book serves any useful purpose, it should be to help along this line. Much more could be said constructively concerning cooperative efforts and possibilities. This is what India needs whether in religion, politics or industry.

A. S. WOODBURNE.

A Century of Faith. CHARLES L. WHITE. Philadelphia: The Judson Press. 1932. Pp. 305. Price, $1.50.

No more astonishing and dramatic story is to be told of human achievement than that of the conquest of the North American Continent by the peoples of many races who have merged to form the nations of the United States of America and of Canada. Undismayed by mountains, trackless

forests, unbridged rivers, the lack of civilization's simple conveniences, they pushed ever forward from the Atlantic to the Pacific. And usually at the spear-head of these migrations went the leaders of moral and religious forces.

It is the story of that pioneer religious work in this country as carried on by the Baptists especially which Doctor White tells in this book, though the title and the intent is a history of The American Baptist Home Mission Society from its organization in 1832 to the present. The first six chapters give a review of the growth of the nation, the early missionaries in the West, the organization of the Society and its achievements in helping to Christianize the new settlements.

Then follow the more specific activities of the Society—work among the Indians and the Negroes, Evangelism, Americanizing and Evangelizing the immigrant peoples, the City Frontier, and new labor "Beyond the National Borders." Remaining chapters deal with departments within the Society, its relationship to the denomination as a whole and the story of some of its noteworthy secretaries and generous supporters.

In general the book is well written; the story of vision and faith, heroic achievement and statesmanlike planning and execution excellently told. But a few minor criticisms may be made. This reviewer, too conservative, perhaps, does not care for the modern style of one sentence paragraphs that abound throughout the book. Again, the story is somewhat unnecessarily prolonged as, for instance, in recounting the history of the conquest of the national territory and the development of slavery.

In the latter section the author also gives the impression, whether wittingly or no, that the people of Old England alone and not those of New England were guilty of the traffic in slaves. Finally, there is the tendency to refer to the character and labors of these early missionaries, and to Baptists generally, in superlatives and hyperbole.

Some very valuable source material is to be found in the body of the story, revealing conditions met by the missionaries and the services rendered by these statesmen of the church. A very complete index is also given.

R. E. E. Harkness.

The Moccasin Trail. Projected and Edited by The Department of Missionary Education, Board of Education of the Northern Baptist Convention. Philadelphia: The Judson Press. 1932. Pp. x, 190, with 11 illustrations. Price, $1.00.

Fascinating always are the tales of the North American Indian. But when the smoke of the teepee has been cleared, and the colorful blankets

have been removed from the door, and we are permitted to see such realities of Indian life as are disclosed in *The Moccasin Trail,* it is with no little embarrassment that we learn of the hunting and hounding of the Indian by the so-called " white " man.

This book, a symposium by thirteen Indian and American interpreters, is edited by the Department of Missionary Education of the Board of Education of the Northern Baptist Convention.

Striking illustrations are given in personal testimony of what Baptist missionaries have done and are doing, and of the wholesome response of the Indian to Christian teaching. Contributions made by the Indians to American life are noteworthy—their arts and crafts, their willingness to cooperate, their loyalty and their sense of God-nearness.

Throughout the book the appeal for fair play for the Indian is repeatedly sounded.

It is a splendid introduction to Indian life, and a thought-provoking guide-book for study classes which wish to avail themselves of up-to-date dependable material.

NINA BREMNER COLE.

The Historical Geography of the Holy Land. GEORGE ADAM SMITH. Twenty-fifth edition. Revised throughout. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. xxviii, 744. Price, $6.00.

IN Palestinian geography, the name of the author has been one with which to conjure for some forty years. The first edition of this work appeared in 1894, the fourth enlarged edition in 1896, and now we have the twenty-fifth edition, enlarged throughout. With the passing of the years the veteran scholar has lost none of his keenness.

Notwithstanding his busy official life, he has kept abreast of the studies in Palestinian geography and history. Naturally the Allenby campaign is incorporated in the history and in general, the report of excavations is brought down to the campaigns of 1931.

Noteworthy is also the improvement of the English in this edition. Many superfluous adjectives, as, " awful," " extraordinary," " supreme," " splendid," " interesting," " exact," " stupendous," and many insignificant phrases as, " in fact," " at a glance," " once for all," " after all," " that is," and much more of the same type, have been eliminated. The new edition is not only a monument to the author's industry but also to his feeling for vigorous and felicitous expression.

I. G. MATTHEWS.

The Ten Commandments. JOHN HENDERSON POWELL, JR., Ph. D. New York: The Macmillan Company. 1932. Pp. xv, 154. Price, $1.50.

DOCTOR POWELL, the minister of the Reformed church, Bronxville, New York, has had the advantage of pursuing theological studies in Union Theological Seminary, Virginia, Yale Divinity School (A. M.), and Edinburgh University (Ph. D.). The volume consists of eleven sermons —ten on the commandments of the Old Testament, and one on the New Testament command—that were preached in 1932. The author knows in part, and sympathizes with in part, the present-day theological and biblical movements in American Christianity. The style is colloquial and sometimes redundant, and the ideas are those current in many pulpits of all shades of thought.

I. G. MATTHEWS.

Managing One's Self. JAMES GORDON GILKEY. New York: The Macmillan Company. 1932. Pp. 238. Price, $1.75.

CAN a person learn to manage himself? More particularly, is it possible to gain self-control in spite of some handicap, either some constitutional difficulty which has been inherited, or some habit which has been acquired and interferes with distinct achievement? Perhaps life is burdened with some spiritual difficulty; what is the chance of escape from that burden? One is suffering from an inferiority complex; what are the prospects of being able to throw this off? Some special "mood" stands in the way of fullest personal conquest in the experiences of life; how much prospect is there that such an incubus may be overcome? Enthusiasm is not a gift received by inheritance in the case of every one; can a reasonable measure of enthusiasm be attained? Perhaps one finds himself the creature of too much enthusiasm, or at least lack of composure, and as a result relationships occur which tend to produce defeat rather than mastery and success; what are the possibilities under such circumstances?

Doctor Gilkey, out of his extended and rich experience, discusses such questions, brings to them typical cases which serve to illustrate possibilities, and explains how personal life is not merely limited by environment and personal qualities up to the moment. Useful as the book may be for those who are hindered by handicaps, it may be no less suggestive and practical for those who are not thus hindered particularly, and who have occasion to assist or encourage such as are less fortunate in matters of temperament, will, personal circumstances, or other experiences which seem to prevent due achievement. As may be expected from Doctor Gilkey, the style is as attractive as the contents.

FRANK GRANT LEWIS.

Our Attitude to Self. The Rev. W. Mackintosh Mackay, D. D. New York: Ray Long and Richard R. Smith, Inc. 1932. Pp. 251. Price, $2.00.

This gifted English clergyman undertook to open up the nature of selfhood to the members of his parish in a series of sermons. The venture captured his own imagination and evoked a hearty response from his people. At their suggestion he has prepared in writing, sixteen brief "talks" for a wider public. There is a charm of language, wealth of Bible imagery, and ethical point to vital problems in this work. It would serve as a splendid devotional guide to young people in their keeping of the quiet hour.

S. G. C.

Building a Girl's Personality: A Social Psychology of Later Girlhood. Ruth Shonle Cavan and Jordan True Cavan. New York: Abingdon Press. 1932. Pp. 175. Price, $1.50.

This further volume in the Abingdon Religious Education Monographs series is a real contribution to that important group of books. The authors recognize that discussions of the adolescent period of girl life heretofore have treated either the earlier years or those of college days. The purpose of this volume is to consider the period hitherto largely left untouched, and particularly to treat the subject in such form as to be of practical service for the field which still lacks that attention.

The authors are aware that a girl should have a stable and well-organized personality, if she is to meet the problems of the present time and achieve that which is due her. Personal and very practical examples of actual situations in which girls find themselves have been secured and studied. The volume thus becomes a useful background for material for ministers, religious educators, teachers, and any who are concerned with girl organizations, as well as for girls themselves.

This may be seen further from an outline of the topics considered. These topics include a discussion of the development of personality, the relation of the girl to her family, the subject of marriage and "the job," the meaning and use of friendship, the emotional aspect of life with reference to the "balance wheel" which life needs, and, finally, "an adequate philosophy of life."

Each chapter closes with references to other useful discussions.

Frank Grant Lewis.

The House that Freud Built. Joseph Jastrow. New York: Greenberg. 1932. Pp. 293. Price, $2.50.

This volume by Jastrow on the Freudian system of psychology will undoubtedly lend large interest to those who are professionally connected with the problems of psychology. Jastrow is no Freudist and, while he can see much that is constructive and good that Professor Freud has brought to light, he warns his readers time and again in these pages against the wrong applications which are constantly being made of the system inspired by the noted Viennese psychoanalyst.

The book is not an easy one to read, unless one has some background of psychological training and, at times, even then it will take the reader through very deep water; but, with patience and industry, it will pay anyone large dividends in the understanding of the Freudian scheme in the present age of psychoanalystic development.

The book is to be studied rather than read. It will make a good handbook for students and teachers who are interested in this part of human learning.

George F. Finnie.

Introduction to Religious Education. Editors: J. M. Price, L. L. Carpenter, and J. H. Chapman. New York: The Macmillan Company. 1932. Pp. xi, 489. Price, $2.25.

When editors venture to preface their literary effort with the promise that here is a text "plain enough to be understandable, comprehensive enough to cover the field, substantial enough to meet educational standards, interesting enough to be readable, and vital enough to be helpful," the reader may well expect a rich bill of fare. The book does excel in the first particular. Should one place the table of contents over against that in the superior work, *Studies in Religious Education* (Cokesbury, 1931), he will discover what gaps there are in the present treatment and what disproportionate emphasis there is upon the practical and promotional features in the field. It is doubtful if the text represents contemporary "educational standards." Nor should we judge them by Dewey, Kilpatrick, Coe, Bower, and their disciples.

The book might have been favorably titled, "An Introduction to Educational Evangelism." It accepts many of the orthodox promises of the Christian faith in its interpretation of religion, and it stresses pedagogical principles of the lay-worker in its approach to education. There are twenty-six contributors to the project. The best article is provided by a woman, and that is the most difficult subject in the survey, viz.: "Tests and Measurements."

Stewart G. Cole.

Community Organization in Religious Education. Hugh Hartshorne and J. Quinter Miller. New Haven: Published for the Institute of Social and Religious Research by the Yale University Press. 1932. Pp. xxvi, 250. Price, $2.00.

This is the fifth volume in the Yale studies in religious education. The former treatises were historical documents. This one, the first of a series of four inquiries by Hartshorne, represents social research and is characteristic of the thoughtful and incisive work which the author has been accustomed to do. Assisted by the Secretary of the Connecticut Council of Religious Education, he has selected thirteen vigorous religious agencies in eleven communities in America with a view to appraising the educational values of these cooperative enterprises. Special space is allotted to the situation in New Haven and its environs. Not only have the investigators considered such statistical materials as activities, staff, finance, and the like, but they have cultivated instruments to measure objectives in religious education, criteria of character, and conditions of personality change and growth. It is astonishing the progress that has been made in the improvement and application of those latter devices during the past decade. They check trends in religious work at vital points, and provide invaluable indices of measurement for those occupying positions of leadership. Even so, Hartshorne and Miller hope that one of the prime advantages of their survey will be the sharpening of research tools in order to evaluate more precisely the processes of moral and religious development that are stimulated by Boy Scout troops, Christian Associations, and churches and church federations.

The survey reveals progressive steps in the cause of cooperative religious education, but glaring weaknesses also. The "summary" which concludes each chapter provides a ready digest of these mingled findings and of unsolved problems, and the final chapter, "Factors of Success in a Community Program," offers the reader the blue-prints of what the authors consider to be a fit schedule for a community council of religious education. A critical reading of the book will lead the churchman to see what a futile policy the promotion of independent parish programs is in the type of social environments in which we live today. Protestant forces must coordinate their spiritual resources in order to meet the issues of their common cause. The clergy themselves, according to the study, may well change their attitude from that of "friendly indifference" to wholehearted and intelligent sponsorship of the cause. For those students whose tastes have been somewhat surfeited by an abundance of literature treating of principles and theory in religious education, who desire to

consider factual materials in the religious field and to test the trends of community agencies this study will be seriously considered.

STEWART G. COLE.

Humanism as a Way of Life. JOSEPH WALKER. New York: The Macmillan Company. 1932. Pp. ix, 83. Price, $1.25.

MR. WALKER is a Boston lawyer who prepared this essay for the use of his family to give them an exposition of his views on religion, and the processes by which he had reached them. The essay conducts its readers through a résumé of the findings of the sciences with particular reference to the evolution of man's thinking and aspirational nature. The author is thoroughly committed to the scientific method as the only dependable way of thinking through human problems. In the latter part of the essay he examines Christian beliefs very briefly, and gives his reasons for rejecting the traditional ideas of God, the soul, and the future. Finally he defends a subjectivistic idea of God as the ideal man within us. The essay has the merit of being honest and straightforward. The author seems to be more at home in the field of science than the philosophy of religion. He has not appreciated sufficiently the philosophical implications in the pursuit of the ideal. The fact is, he is building his way of life on presuppositions about the nature of the universe with which he has reckoned too little in his rejections of objectivity in God. He is right in affirming that crude anthropomorphism must go. But does that mean the dissolution of the concept of God? One cannot fail to be interested in this quest of a soul for a satisfying ground for the good life.

A. S. WOODBURNE.

The Christian Faith. JOSEPH STUMP, President of Northwestern Lutheran Theological Seminary. New York: The Macmillan Company. 1932. Pp. x, 463. Price, $4.00.

THIS volume presents a system of Christian dogmatics as held by the conservative wing of the Lutheran Church in America. This church is loyal to the Augsburg Confession of 1530, though they also regard as authoritative the Formula of Concord, adopted in 1577. Doctor Stump presents a straightforward interpretation of Christian theology from the point of view of these confessions. The book will serve as a good book of reference for those who desire to be acquainted with orthodox Lutheran dogmatics.

A. S. W.

Ozara Stearns Davis: His Life and Poems. GRACE TINKER DAVIS. Boston-Chicago: The Pilgrim Press. 1932. Pp. 124. Price, $1.50.

A GRACIOUS and loving tribute is paid a "Great Leader" by his life-companion in this little book. Others associated with him in the larger, outer tasks of life may and should tell the story of his contribution to the welfare of his beloved denomination and American Christianity; of the services he rendered to that splendid institution, Chicago Theological Seminary, of which he was so long the faithful President, and to the cause of higher Christian education in general; of the burdens borne, his visions and hopes and their realization. This is the intimate story, told without ostentatious praise, of childhood, youth, student days, pastorates, and home relationships. We see the man, apart from the executive and denominational leader, an artist and poet.

His many friends will be grateful for this glimpse into the inner life of this man who has held for so long a most prominent place in the affairs of the Christian Church of America.

R. E. E. HARKNESS.

BOOKS RECEIVED

Snowden's Sunday School Lessons, 1933. JAMES H. SNOWDEN. New York: The Macmillan Company. 1932. Twelfth Annual Volume. Pp. xviii, 425. Price, $1.35.

The Rebel Prophet: Studies in the Personality of Jeremiah. T. CROUTHER GORDON. New York: Harper and Brothers. 1932. Pp. 260. Price, $2.00.

Have We Outgrown Religion? CHARLES R. BROWN. New York: Harper and Brothers. 1932. Pp. viii, 198. Price, $2.00.

Pastoral Psychology. KARL R. STOLZ. Nashville: Cokesbury Press. Pp. 259. Price, $2.00.

The Angel in the Soul. JOSEPH FORT NEWTON. New York: Harper and Brothers. 1932. Pp. xi, 122. Price, $1.00.

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